

# AMERICA

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## Chronicle

**Home News.**—With every mark of honor paid to a President, except that of the Presidential flag, President-elect Hoover continued his good-will trip to Central and South America. On November 21 the details of his itinerary were still uncertain. Mr. Hoover desired to visit as many countries as possible, but felt it necessary to return to the United States by mid-January at the latest. Comments in the South American press attached no political significance to the trip, and no statement of a political import had been issued by Mr. Hoover.

Considerable importance was attached to President Coolidge's address on November 16 to the National Grange convention. The President advocated an extension of the cooperative marketing system, to be strengthened by additional Federal support. He opposed any reduction of the tariff, believing that it would not improve the condition of agriculture. A cooperative marketing system, unifying all the agencies of production, distribution and consumption, "so that they can function as a coordinated

whole to sell at the right time and the right place," would do much, he thought, to place agriculture on a plane with industry.

The handling of the Stewart trial for perjury was severely criticised by Senators Walsh, of Montana, and Norris. Mr. Stewart had been acquitted on the charge of perjury before a Senate committee when his counsel pleaded that a quorum was not present at the time of the alleged offense. Senator Walsh, while subjecting the chairman of the committee to criticism for carelessness, asserted that a quorum was present.

The American Federation of Labor began its annual convention in New Orleans on November 19. It was announced that an attempt would be made to double the Federation's membership in 1929, by organizing fields now untouched, such as the automotive industry. Special efforts will be made in the growing industrial centers of the South.—On November 19, the Supreme Court upheld the constitutionality of the so-called New York "Klan law." With the exception of Justice McReynolds, who held that no Federal question was involved, the vote was unanimous. The law requires certain societies, specifically described, to file their constitutions, lists of officers and members, with other information, with the Secretary of State.—By request of the British Consul General in New York, Sir H. Gloster Armstrong, United States District Attorney Tuttle in New York, investigating the wreck of the "Vestris," added a British and an American sea captain to his staff of examiners. Much unfavorable comment, based upon incorrect reports of the hearings have appeared in the British press. Thus far little light has been thrown upon the cause of this great marine disaster.

**Australia.**—Incomplete returns from the general election indicated that the Ministry held by the Nationalists under Sir Stanley M. Bruce as Premier, had been retained.

The Labor party, however, increased its representation in the House of Representatives by five, and slightly also in the Senate. The final results, as given in the latest reports, were: Nationalists, including Liberals, and Country party in coalition with the Nationalists, 46; Labor party, 29. In the 1925 elections, the Government held 51 seats. All the leaders of the opposing parties were elected. The main issue put forward by the Ministerial group was that of the preservation of law and order; this had

peculiar significance in view of the recent strikes of dockworkers.—Due to these strikes, also, the Labor Cabinet of Victoria, of which E. J. Hogan was Premier, resigned and was replaced by a Cabinet under Sir William McPherson. A vote of censure was cast against Premier Hogan for the alleged failure of the police to preserve order during the strike riotings. This vote was followed by another defeat of his motion for adjournment of the House. All the States, with the exception of South Australia and now of Victoria, have Labor Governments.

**Austria.**—The climax of the musical festivities commemorating the centenary of Franz Schubert was reached on November 19, the hundredth anniversary of the Austrian composer's death. Vienna made reparation for her erstwhile indifference and neglect of a great genius. Austrian authorities laid laurel wreaths on Schubert's grave, Cardinal Piffl celebrated a memorial Mass in the room where this "most poetic musician" died in penury, and 500 school children joined in a great community chorus, singing Schubert songs in front of the house where the composer was born. His lovable and unselfish character, his patience and bravery in sorrow and disappointment formed the theme of many speeches. Other countries joined with Austria in recognition of the musician and appreciation of the man.—The Constitutional change advocated by Msgr. Seipel in order to permit President Hainisch a third term of office failed to win the required two-thirds majority of Parliament. The Social Democrats who control more than a third of the seats were said to have blocked the amendment. Herr Miklas, President of Parliament, former Chancellor Ramek, Baron Eislerberg and Dr. Priquet were considered possible candidates.

**Czechoslovakia.**—Dr. Ferdinand Vereka, newly appointed Minister of Czechoslovakia to the United States, was received by President Coolidge on November 20. In presenting his credentials, Dr. Vereka recalled the friendly spirit shown by the United States when his own country was becoming a Republic. In his reply, President Coolidge expressed the sympathy of the American people for the progressive efforts, and predicted an increasing flow of trade between the two countries in view of the pending treaty.

**France.**—The new Poincaré Cabinet met the challenge of the opposition in the session of the Chamber of Deputies twice on November 15, winning what were equivalently votes of confidence, the first by a count of 335 to 147, the second by 330 to 129. Most of the members of the Radical group, comprising 125 members, submitted to party discipline and, with a few exceptions, abstained from voting. The opposition votes came from Socialists, Communists, and a few independents.

At the opening of the session of the Chamber of November 15, the Premier read a statement of the principles

of the new Government, which he amplified in an extended address, concerned chiefly with reparations, foreign debts, and the budget. He announced that preliminary negotiations had so far progressed as to justify the immediate calling of the new commission of financial experts on reparations. On the question of debts, he declared that the Government was only awaiting the pleasure of the Chamber for the ratification of the Mellon-Bérenger and the Churchill-Caillaux agreements. The instancy of the budget and the reparations questions was used as an effective plea for support of the Government. Later developments made it doubtful how soon the reparations commission could convene. The duties and authority of the board remained undetermined; the French experts had not been definitely selected; and the speech of Herr Stresemann, on November 19, advocating complete separation of reparations and evacuation of occupied territory, which by implication meant similar separation of reparations and debts, was causing no little anxiety.

**Germany.**—Foreign Minister Gustav Stresemann discussed the changed phases which recent negotiations have given to the questions of evacuation of the Rhineland, reparations and disarmament. He attacked the Rhineland occupation policies as an encroachment on Germany's rights and criticized the Armistice Day celebration by the troops in the occupied area. Regarding the Franco-British naval compact, Dr. Stresemann emphasized the necessity of following the Locarno policies. The reparations negotiations were characterized as the most important foreign and financial problem of the Reich. Germany's viewpoint could not be given to discussion since the first steps must be made by non-political experts, but a real solution must enable the Government to fulfil all obligations by its own economic power and without endangering the standard of life of the German people. In conclusion Dr. Stresemann referred to the Kellogg pact. A motion of non-confidence in Dr. Stresemann, introduced by the German Fascisti and supported by the Communists, the Christian Farmers and the German Nationalists, was rejected by the Reichstag by the overwhelming vote of 219 to 98. From press comments it was evident that all parties except the extremists of the Right and Left were virtually in agreement with the Foreign Minister's views and shared his disappointment that evacuation and disarmament were not making progress. But they found no reason for abandoning the policy that had been pursued.—The Reichstag passed a decree placing 20,000,000 marks (about \$5,000,000) at the Government's disposal for aiding the locked-out Ruhr metal workers. Only the two extreme wings, the Communists and the ultra-reactionary Volkisch party, opposed the motion; the Nationalists withheld their vote.—The Reichstag gave its approval to the continuance of the building of the \$20,000,000 armored cruiser by defeating the Socialist motion to discontinue construction. This was another victory for President von Hindenburg.



**Ireland.**—The frequent rumors that Professor Timothy A. Smiddy, the Free State Minister to the United States, was to be appointed High Commissioner in London, were substantiated by an announce-

**Diplomatic  
Changes**

ment in the *Dail* on November 21. Professor Smiddy went to Washington as the first Free State Minister appointed to any nation, in 1924. In his transfer to London, he succeeds the present Governor-General, James MacNeill. Further extensions of the diplomatic service were also announced. The status of Trade Commissioner at Paris is to be raised to that of Minister. A Minister has also been spoken of for Berlin. The German Government has already notified the Irish Free State of its willingness to accept an Irish legation. The title of Minister is also to be conferred on the French and German Consul-Generals in Dublin. Frederick A. Sterling, of the United States, has thus far been the only foreign Minister accredited to Dublin.

**Italy.**—Two important measures, the act defining and establishing the constitutional status of the Fascist Grand Council as a recognized part of the machinery of government, and the Fascist Labor

**Fascist  
Legislation**

Charter, were passed by the Senate, the former on November 15, the latter on the following day. In introducing the measure about the Grand Council, the Premier took occasion to denounce the rumors which had been circulated, that the act in question was intended to curtail the powers of the Crown. He paid a tribute of loyalty to the King, and professed the allegiance of Fascists to the Monarchy and to the House of Savoy. The act was passed by a vote of 181 to 19, without any debate.

**Japan.**—The festivities attending the enthronement of the Emperor and Empress reached their conclusion November 17 at a final banquet at which many Western-

**Chinese  
Relations**

ers, including the American Envoy, were Hirohito's guests. With the coronation ceremonies over, the public and the press turned their attention again to political affairs, especially relations with China. Conversations were reported as in progress at Nanking looking to a settlement of the Chinese-Japanese problems, and it was understood that each side was prepared to make concessions of the four major issues in dispute. The Shantung situation remained a source of anxiety, since the Nationalist Government continued firm in its position that all the Japanese troops should be withdrawn from the territory.

**Jugoslavia.**—Reports from Belgrade stated that the killings still keep up in the deadly feud between the rival factions amongst the Macedonian revolutionaries. Eleven

**Feud  
Killings**

members of the faction of the late General Protogeroff were reported as shot on November 17 by supporters of Ivan Mikhailoff, whose headquarters were said to have been transferred from Sofia to the town of Dzumaja. In reprisal, George Nandess, one of Mikhailoff's chief lieu-

tenants, with his adjutant, was also killed.—King Alexander and Queen Marie returned to Belgrade on November 19 from their visit to Paris.

**Mexico.**—Much interest centered on the publication of the plan of President-elect Gil for the reformation of the labor laws. Mixed conferences of capital and labor were reported unofficially to be discussing the proposed law, which partisans of

**Affairs of  
State**

Señor Gil defend as a forward-looking measure of important national significance. The bill as drafted provides for industrial courts, regional prohibition, compulsory learning of trades, arbitration boards, minimum wage law, etc.—Presidential candidates for the election in November, 1929, were being brought to the front by the fact that the time limit for resignation or application for leave of absence by Government officials or army officers, in order to become candidates, expired on November 17 at midnight. As no resignation was presented or leave of absence granted beyond that obtained sometime ago by Governor Saenz, it was assumed that he would be the only person connected with the Government likely to be a candidate. Others who have signified the intention of running for the Presidency are Jose Vasconcelos and General Antonio Villareal.—Reorganization of the management of *Excelsior*, took place during the week. Following the Government boycott of the paper during the Toral trial, advertising and circulation suffered considerably. A subsequent interference with the publication of the paper on November 18, later stated by the Government to have been a police error, only aggravated matters.

**New Zealand.**—Further returns of the balloting on liquor control, held in connection with the general election, indicated that there was a majority, estimated at more than 150,000, in favor of the continu-

**Prohibition  
Defeated**

ance of the present licensing system. In the concluding sentence of the Chronicle for last week, it was stated that the vote was against the continuance of Prohibition; the inaccuracy was due to a dispatch later corrected by the Associated Press. The licensing system, which in the latest referendum has been sustained with the largest majority ever given it, has been followed by New Zealand for several years. Three questions are presented to the electorate at each general election: the continuance of the present system, the State purchase and control of the liquor trade, and federal prohibition of liquor. In the 1925 referendum, 319,450 votes were cast for Prohibition, 299,484 for continuance of the licensing system, and 56,043 for State control. In order to change the established policy, it is required that the new system secure at least one-half of the total votes cast. Since Prohibition failed to obtain this number by 36,077 votes, the licensing system was continued. The 1928 elections were notable because of the popular reversal of the 1925 vote.

**Poland.**—More Polish loans were urged by Charles

**Loans Urged** S. Dewey, American financial adviser to the Polish Government, in his fourth quarterly report. The budget for the six months ended September 20, 1928, showed a surplus of 60,000,000 zloty (about \$6,720,000), while the Bank of Poland and the treasury had a cash balance of 380,000,000. The zloty is stabilized at 11.22 cents. The report expressed entire satisfaction with the railroad system and declared that the new financial loans were fully secured, as the customs receipts were 35,000,000 zloty in excess of 1927. The 16,000,000 zloty, received for stabilization loan service, was seven times the amount required. Mr. Dewey's report stressed the need of tax reform, objecting to the present system for discrimination against large concerns.—Rumors ended and the hopes of the "Colonel's Soviet" (a military group in the Sejm with Fascist ideals) for a change in the Constitution were relinquished after a long conversation between Marshal Pilsudski and Premier Bartel. The practical and popular forms of the proposed memorials of Polish Independence Day brought large sums to the committees. Scattered throughout the country there will be reminders of November 11, 1918 in the form of a school, a hospital, a theater, a great central park, a home for disabled soldiers; the Polish Navy and the air service were also awarded carriers of the anniversary name.

**Government Reforms** **Rumania.**—Premier Maniu continued actively to prosecute reforms for which the country has so long stood in need, with the result that even many of those initially opposed to government control by the Peasants have come to look optimistically at the future political and economic prospect. Several notable members of the Opposition, heretofore strongly attached to the Bratianu family, were reported to have changed their allegiance. As part of his reform policy the Premier set about curtailing Government extravagances. Thus it was decided that one automobile should be enough for each Ministry, and forty-six or forty-seven heretofore assigned to one Cabinet department, and almost equally large numbers assigned to others, were confiscated for other purposes. Large numbers of incompetent police officers were removed. Press censorship was raised, and papers suppressed by the Bratianu faction were permitted to revive. It was announced that steps were being taken to reestablish minority rights in schools and office holding.

**Foreign Policy** The Premier officially received reports that the long standing German-Rumanian debt dispute had been adjusted. As the Rumanian commissioners hastened the settlement just at the time of the Cabinet crisis, there were rumors that the country might have been betrayed by the Bratianu interests. It has since been understood, however, that the ex-Premier's motive in speeding the matter was merely that his Ministry should get credit for the settlement. Germany is now to pay Rumania 75,000,000 gold marks (about \$19,000,000) in installments over a period of three years. The adjustment of this

controversy was considered necessary to pave the way for the easier procurement of foreign loans. To settle the dispute between Rumania and Hungary over the sequestration without compensation of lands belonging to Hungarian subjects in the Transylvanian territory acquired by Rumania as a result of the World War, the Premier appointed a new commission of experts representing the Peasant party, all of them from Transylvania, to discuss the issue next month at Rapallo.

**Peasant Opposition** **Russia.**—Unfavorable reports of conditions in Russia, together with indignant Soviet denials of more exaggerated features, continued to arrive from Moscow, as well as more sensational reports from Riga and Helsingfors. The Soviet Government's policy of socializing the villages was said to be meeting with increased opposition from the wealthier peasant classes. Counter-attacks were reported in the form of wholesale burnings of Communist clubs, State farms, poor-peasant clubs, hay and grain stocks, etc., as well as frequent shootings of the Communist party reporters in the villages. Grain collections for the first half of November showed a considerable decrease from the October figures, though well above the same period last year.

**Ukraine Shortage** The worst section of the country for grain collection appeared to be the Ukraine, which last year supplied one-half of the total grain collected up to November 1, but this year only fifteen per cent. According to a recent telegram from Kharkov, it was estimated that some 750,000 families, or 4,000,000 persons, need relief owing to partial crop failure. Neither this shortage, however, nor defect in local Soviet and party organizations appeared to explain the reports of arson, assassination and violence on the part of the peasantry. Reports, however, of widespread separatist movements in the Ukraine, based on Polish and Rumanian support, appeared to be unfounded. Relief measures for the distress were promised by the Soviet Government.

In a most exceptional sense may the term Catholic be applied to our issue of next week.

There is, for example, an article by Martin P. Harney on the late Ludwig von Pastor, reputed the greatest historian of our times. An article, too, on Murillo, the "painter of twenty Conceptions," of which one is conceded as "among the world's greatest pictures." This appreciation, together with an editorial, commemorate the feast of the Immaculate Conception. The Catholic attitude on the Negro is well expressed by Maurice S. Sheehy. And how Catholics, by "an invasion of reality," would treat old Abbeys is discussed by Enid Dinnis.

A Catholic guide to the year's output of books has been prepared by our book-review editor, James A. Greeley. The list should prove helpful for Christmas giving.



# AMERICA

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WILFRID PARSONS  
Editor-in-Chief  
PAUL L. BLAKELY FRANCIS X. TALBOT WILLIAM I. LONERGAN  
JOHN LAFARGE CHARLES I. DOYLE JAMES A. GREELEY  
Associate Editors  
FRANCIS P. LeBUFFE, Business Manager

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### The Law's Technicalities

**D**URING the month of November, Mr. Robert W. Stewart was on trial at Washington, and on November 20 he walked out of the court a free man.

In connection with a case arising out of the Harding-Fall oil-reserve scandal, Mr. Stewart had deposed on oath that he had not received certain bonds which the Senate committee was anxious to trace. Later it was established that he most certainly had received them. Thereupon Mr. Stewart explained that he had not received them for his personal use or profit. He had merely acted as a messenger to restore them to their legitimate owners. As this statement appeared to call for testing, an indictment was secured. Mr. Stewart's acquittal followed.

Like any other truth-loving citizen, Mr. Stewart should feel bitterly disappointed. His acquittal did not rest upon exculpation but upon a technicality. His counsel were able to establish that whatever Mr. Stewart might have said on oath before the committee, he had said under conditions which made perjury a legal impossibility. Not enough members of the committee to constitute a quorum were in attendance. Hence, technically, it was not a legally constituted body with power to administer an oath. Therefore, irrespective of what Mr. Stewart affirmed on oath, Mr. Stewart could not have committed perjury.

This process, we hold, Mr. Stewart should resent. Certainly, it cannot satisfy the public which trusted the Senate committee to right a scandalous public wrong. The committee fumbled that trust.

Few committees, it must be admitted, compel the attendance of an actual physical quorum at every hearing. Senators may be occupied with other public business, and hence it may easily happen that a hearing which begins with a full bench ends with the chairman and the absence of a quorum. Ordinarily this phenomenon passes without comment.

It should not hereafter. Any committee which sits to investigate the theft of public property should know that counsel for the accused will overlook no technicality. If

necessary, it should call on the sergeant at arms to compel a full attendance. In the meantime the public will mark Mr. Stewart's case as another instance in which money has routed justice.

Perhaps the public ought to remember the instance as merely an unfortunate example of careless committee work. It is more probable, however, that Mr. Stewart's acquittal will be catalogued as another of those findings which, in the words of Senator Norris, "have made our jurisprudence the laughing stock of the civilized world."

### The A. F. L. Convention

**T**O the American Federation of Labor now in convention in New Orleans, we wish a full measure of vision and courage. Its officials know well enough that organized labor in this country is rapidly approaching a crisis. Possibly they do not realize, however, that it is within their power to present labor's case to the public, and win approval.

This Review need not apologize, and does not, for any criticism it may make of the Federation. Holding fast to the principles stated in official documents, notably in the Encyclicals of Leo XIII, it has befriended the cause of labor in season and out. It strongly maintains that, for all their faults, labor unions and the Federation are wholly necessary. Without them organized capital, which recognizes no master and yields only to compulsion, would soon reduce all workers to serfdom. The Federation has compelled at least a minimum of respect for human rights; further, it merits support for its long fight against Socialism and for its present opposition to Communism and other specious lures. In this respect, the Federation has defended not only the rights of labor but the rights of capital, and has conducted the defense with an intelligence rarely observed in capitalistic circles.

But with all allowance made, we realize that there is vast room for improvement in the Federation.

Too much time has been lost in the last two or three conventions in holding out the hand of fellowship to Reds and radicals in Mexico, and passing resolutions of horror against Reds and radicals in Russia. This change of front engenders the suspicion that the Federation is ruled by expediency and not by principle. The suspicion may not be true; we do not think it is true of a majority of the local branches; but in these days any group which is obliged to deal with organized capital must be beyond suspicion.

Labor today faces the possibility that all free unions may be dissolved. The "yellow dog" contract and the company union have made tremendous inroads within the last few years. Even counting workers now on strike or unemployed, the Federation has a membership of only 3,396,063. It is highly probable that the so called company unions, all based on a denial of a human right, come within half a million of that number. The company union is not weakening, but growing stronger.

Again, the vexed question of the use of the injunction in labor disputes will come up this winter in Congress. That the injunction has been sorely abused is undeniable.

That at times it forms a legitimate and necessary defense is equally undeniable. To circumscribe the powers of the courts in such wise as to place the right of the worker to live on a par with the right of the owner to hold property, will not be an easy task. Labor may be sure that any attempt by Congress to use its constitutional authority will be resisted to the utmost. If it wishes to win its fight against the abuse of the injunction, it must enlist the confidence of the public. That it cannot do, unless it kills the suspicion, that the labor union cares nothing for principles of right or wrong, if it can gain its demands.

Organized labor is fighting for its life. We shall follow the deliberations of this convention with deep interest.

### Politics and Disowned Allies

"NO political party can afford to accept the support of forces," said Governor Smith in his post election speech, "for which it refuses to accept responsibility."

The reaction of the press and of the public to the Governor's speech was, on the whole, favorable. That this welcome was not unanimous is not matter for surprise, but it is not pleasant to note that the Governor's remarks on party responsibility were chosen for adverse criticism by some editors who, as a rule, hold themselves aloof from mere partisanship.

For this attack there may be some reason that is perfectly legitimate. But that reason is not apparent. The Governor merely expressed a principle of common honor and decency when he said that no party ought to accept the support of factions for which it is unwilling to accept responsibility. It is difficult to understand how, in stating the principle, the Governor has made himself guilty of "bad sportsmanship," or has "appealed to a bigotry not less harmful than that which was used against him."

Here, perhaps, we find the reason of this adverse criticism. No mention had been made in his speech of religious bigotry, but the offending politicians at once put the cap to their respective heads and found it a perfect fit. Like the criminal who has inflicted bodily harm upon his victim and has looted his goods, they are willing and even anxious that the entire incident be forgotten. By this time even the most obtuse of politicians must be aware that the last campaign was marked by the most fearful outpouring of anti-Catholic slander this country has ever known, and he must also know that it was utilized for the benefit of the Republican candidate. To ask the promulgation of a general pardon without repentance and disavowal, is the same as asking that religious hatred be considered a policy which every candidate may legitimately use and a practice which every political party should sedulously encourage.

From that conclusion every decent citizen, whatever his political affiliation, will heartily dissent. It would justify the employment of thugs to attack citizens on their way to the polls, and of forgers to falsify the election returns. It would stamp with approval such practices as the purchase of Federal and State office with money, and the procuring of perjury and jury-tampering to defend this political corruption. It would mark as wholly proper the

worst excesses of partisan politics, which in the last few months have disgraced Chicago and Philadelphia, and in the last two decades practically every metropolis in the country. In brief, the denial of Governor Smith's principle is the affirmation of the principle that nothing is wrong in politics if it can be kept hidden.

If President Hoover's campaign managers are unaware that throughout the last campaign millions of magazines, newspapers and pamphlets attacking the Catholic Church, and Governor Smith because he is a Catholic, were circulated in every part of the country, they are either deaf, dumb and blind, or utterly incapable of appreciating the danger to our constitutional institutions inherent in these vile tactics. That may be their excuse, but we cannot allow their insensibility to sanction the use of religious hatred in another campaign. Unless the principle enunciated by Governor Smith is made fundamental in every campaign, we may as well put what remains of our national domain in the hands of other Falls and Hardings, and our political conscience in the keeping of Stephenson and other malefactors of an equal eminence in crime.

### Why Education Fails

WHY education fails is a query readily answered. It fails whenever it is not education.

The question is not wholly academic. At the Southern Conference on Education held two weeks ago at the University of North Carolina, it was put as a matter of practical import to educators by President Henry L. Smith of Washington and Lee University. We must deplore the fact, he said, "that the present nationwide epidemic of higher education is accompanied by an equally nationwide and appalling epidemic of lawlessness."

We feel certain that President Smith can find his answer by appealing to the two great Virginians whose names his University bears.

Robert E. Lee, his predecessor in office, turned from the positions of financial profit all but thrust upon him, to devote himself to the noble work of educating the sons of the war-devastated South. What this great man thought of the true purpose of education can be discerned in his statement that the young man who failed to leave college a better Christian than when he entered it, had failed to secure what his college most desired to give him.

Washington entertained similar sentiments. Writing that the preservation of good government was conditioned upon the practice of religion and morality by the people, he counselled the promotion of schools in which "these firmest props of the duties of Men and Citizens" would be strengthened.

What today passes for education has discarded the philosophy of Washington and Lee. We spend more money on schools than any other people in the world, and we lose more than any other people through crime and disorder. It is plain that this "nationwide epidemic" of education is accompanied by nationwide lawlessness, but the reason for the lawlessness is also plain. Education corrupted by the godless philosophy of secularism, rejecting God and debasing man, is not education.



### Prohibition in the High School

**A**FTER nearly nine years of Federal prohibition, the results for our young people are decidedly melancholy. "Prohibition," writes Dr. Charles Norris, chief medical examiner for the city of New York, in the current *North American Review* "permits the tanning and galvanizing of young stomachs and countenances young debauchery."

Some color is given to this indictment by the action of the superintendent of the public schools in Chicago. Following the murder of a sixteen-year-old schoolboy in a "speakeasy" on November 18, Superintendent Bogan asked the members of the Parent-Teachers Association, some 37,000 in number, to form "vigilante committees" for the purpose of closing all establishments which sell alcohol to boys and girls. (*New York Times*, November 21). "All influences tending to lower the student morals," wrote Dr. Bogan, "must be at once eliminated."

But Dr. Bogan did not rest satisfied with a mere appeal. According to the *Times*, he ordered his high-school principals to search all lockers in their institutions, and to confiscate such liquors as might there be discovered. Pupils and teachers were requested "to become voluntary investigators, reporting violations of the prohibition law to school officials." The police were then ordered "to close any places found selling liquor near schools." These vigorous measures will, it is hoped, make it more difficult for any boy or girl—nearly nine years after the enactment of the Prohibition enforcement laws—to purchase intoxicating liquor.

We sincerely pray that the efforts of the 37,000 parents and teachers, backed by the cooperation of the Chicago aldermen and the Chicago police, will take the bottle from the hands of these children. But we confess to some doubt. Time has but confirmed the view expressed in these pages nearly nine years ago to the effect that the enforcement of the Volstead Act would call for the combined and sustained efforts of the army, the navy, and all Federal, State and municipal officials; and of a police force of from forty to sixty million members. Prohibition, as we have known it, has abolished the corner saloon, but only to establish the "dive" and the "speakeasy." Worse, as Dr. Norris writes, it has surrounded liquor "with a glamor for young habits and immature minds."

The chief remedy for the intemperate use of alcohol, or for any moral disorder, cannot be provided by a legislature. As a guardian of the moral law, the policeman with his club is singularly ineffective. It is the duty of the State to suppress gross external violations of decorum, and to insure by every legitimate means conditions which discourage vice and promote virtue. But the most secure guarantee of individual and social welfare is not statute law, but that law voluntarily accepted by the individual which bids him to avoid evil and embrace what is good.

In establishing that guarantee the State undoubtedly has its functions. But the duty of bringing up for the community a law-abiding, God-fearing generation devolves primarily upon the home, which in turn must seek the powerful aid afforded by religion and education.

The intemperate use of alcohol is by no means the

gravest of our social and moral disorders. But it is grave enough to turn out attention back to first principles. When we train the young to choose the paths of righteousness, the sword of the law may rest in its scabbard, and we may consider plans to convert our penitentiaries into schools and hospitals.

### Comfort for Kleagles

**L**AST week the Supreme Court of the United States, after remarking to a group of New York lawyers that they had said very little in 852,000 words, turned its august eyes upon the Ku Klux Klan.

What it saw in that sheeted fraternity is not calculated to afford comfort to the Kleagles. In affirming a statute of the State of New York which requires certain societies to file their constitutions, together with the names of officers and members, with the Secretary of State, the Court made use of expressions which show beyond doubt that its decision was written by some minion of the Papal Court.

"It is a matter of common knowledge," wrote Mr. Justice Van Devanter, quoting the decision of the New York court, sustaining the statute, "that the association or organization of which the relator is concededly a member, [the Klan] exercises activities tending to the prejudice and intimidation of sundry classes of citizens." Thereafter, the Court cites from the hearing ordered by the House of Representatives, in which it was shown that the Klan "was conducting a crusade against Catholics, Jews and Negroes, and stimulating hurtful religious and race prejudices; that it was striving for political power and assuming a sort of guardianship over the administration of local, State and national affairs; and that at times it was taking into its own hands the punishment of what some of its members conceived to be crimes."

With all this in mind, the Supreme Court decided, "We think it plain that the action of the courts below . . . was right and should not be disturbed." The Supreme Court thus sustains the State of New York in its conclusion that groups which appeal to religious and racial hatred need the most careful supervision.

From that decision there can be no reasonable dissent.

### In O. Henry's Notebook

**I**N one of his sprightliest tales (quite beyond the comprehension of the young in these arid days) O. Henry tells of a pair of bartenders who mixed alcoholic liquors by the barrel, seeking the last elusive element which would make the blend a perfect beverage. They found it in one wild moment, only to lose it beyond all recovery.

The parable can be told of O. Henry's literary work. "For future stories," runs an entry made in his notebook not long before his death, and recently reported by Miss Zona Gale, "love, sympathy, courage." He was seeking the lost ingredient which, when found, might have made his creations comparable with those of his beloved Dickens.

Our modern scribblers, preoccupied with the unlovely aspects of poor sinful humanity, may well ponder the entry in O. Henry's notebook.

## Assassin or Martyr?

WILLIAM J. KENEALY, S.J.

**"W**HAT! A Jesuit assassin! An actual photograph of his execution! Great! That's the thrill picture for page one. Here, Ralph, rush this up to the photo editor."

And so just a year ago the rotogravure sections of Sunday newspapers throughout the United States carried the startling picture of a young Jesuit priest facing the leveled rifles of a Mexican firing squad. Beneath the picture was the matter-of-fact caption that the priest, Rev. Miguel Agustin Pro Juarez, S.J., together with three other young men, one of whom was his brother, had confessed and had been convicted of the murderous dynamite attack upon General Alvaro Obregon, on November 13, 1927.

This was printed as news; and news, many people still believe, is true. What impression, therefore, this "news" made upon millions of believing Americans, and how in certain groups it fed the fires of ignorant bigotry, is a matter for conjecture; certainly it caused surprise and pain to Catholics wherever it was read. But to one knowing the usual methods of the Calles Government and the value of Mexican "official" news, it was only a sad question of how long before the truth of that deed could be smuggled across the border; how long before the actual facts could be set in pursuit of a syndicated calumny. Meanwhile the lie was doing its intended work.

The first whisper of the truth came from one who cannot be suspected of partiality, Carleton Beals, a sympathizer with the Calles regime. In the *New Republic*, on December 21, 1927, he said:

Every constitutional and humanitarian guarantee was violated in the case of the four civilians, members of the Catholic League of Religious Defense, one of them a priest, who were alleged to have thrown the dynamite bomb at Alvaro Obregon's auto in Chapultepec Park. . . . Universal doubt has been cast on their guilt, and a hundred rumors set afloat that the Government hastened to assassinate them in order to conceal the real culprits. Probably local opinion has not been so shocked since the assassination of Madero and Pino Suarez by the underlings of Huerta; but all criticism has been stifled by the ironclad censorship maintained by the Government over all newspapers and cable service, and the fear engendered by the arbitrary deportation of prominent Mexican editorial writers. This flashlight violence—comparable, in my mind, to the Matteotti murder—must be stigmatized as a tactical stupidity and a moral blot on an administration which has, on the whole, been energetic, farsighted, and constructive [*sic*]. . . . Unfortunately, this deplorable incident is not an isolated one. It is the culmination of a long train of official acts, resulting from the conflict with the Church. . . .

This was a beginning. But not enough. Weeks and months went by before the detailed facts began to come out in the Catholic press.

A year has passed. It is the anniversary of Father Pro's death. The truth is now clear and complete. It begs a hearing which no man, in whose breast there is a love of justice, will deny. Father Pro was not an attempted murderer; he did not "confess"; he was not "convicted"; he was not even tried; he was officially murdered by the Mexican Government, because his love

for Christ the King and his devotion to a persecuted flock made him a thorn in the side of religious tyranny. His execution was illegal on at least twelve counts in the Mexican Constitution; and before his body was cold they had drawn up another firing squad of typewriters and telegraph keys to effect the death of his good name. But they did not entirely succeed; the Catholic world, at least, now knows that he died a hero's death for Jesus Christ.

This is tremendous praise to give to any man, and a terrible accusation to bring against any government. Yet because it is true, and that the truth may overtake the lie, it must be said. No man can read the story of this "Outlaw of Christ" and say otherwise. The photographs of his execution are unique in the history of the Catholic Church. They are probably the only actual photographs ever taken of a man giving up his life for Christ. For Catholics, they are not a disgrace, but an inspiration and a treasure.

The "verdict" of "official" news has been reversed. Not assassin, but martyr; and this we may say without intending to anticipate the judgment of the Church. The story of his brief, sixteen-months apostolate is living with interest. His intimate letters, written to his brothers in the Society of Jesus, reveal a modern Edmund Campion, zealous, efficient, fearless, bubbling over with good humor and kindness,—a true man of God. His irrepressible sense of humor in the midst of harrowing dangers and adventures should make him a favorite with the American Catholic boy. Always in disguise, he penetrates even into the crowded Mexican dungeons to minister to the persecuted Faithful; and playfully remarks in a letter: "Oh, if the jailers only knew what sort of a bird I am!"

Hairbreadth escapes, thrilling enough for the movies, were common; and he relates them with a fascinating simplicity. At one time he actually helped the Mexican police to search for himself; at another, he led them a taxicab chase through the city; again, he walked right through their guards into a house to hear confessions; he smiles at the irony that gives him a police dog to help his disguise!

He is the champion of Christ, the father of an afflicted people. He is with them always, consoling them, hearing their confessions, saying Mass, giving them the Body of Christ, performing their marriage ceremonies and attending their dying. At the time of his arrest he was supporting ninety-six destitute families,—or what was left of them after the enforcement of the religious "laws." And all the while the secret police of Mexico were hunting him down like some wild beast. This is an apostle:

How do I bear up under so much work, being so weak and having just left the hospital? . . . This proves conclusively that if Divine Providence, which makes use of me as an instrument, did not have a hand in the work, I would have failed utterly. . . . *Unde non ego sed gratia Dei mecum.* (And so, it is not I but the grace of God in and with me).

In another place he reflects:



Yes, I sigh for the quiet of our houses. . . . But here in the midst of the whirlwind, I wonder at the special care of God, the very special graces which He gives us,—His presence so closely felt when discouragement comes to make us feel our littleness, and I feel the truth of that sublime answer: "My grace is sufficient for thee; for virtue is made strong in infirmity." . . . Already the splendor of the Resurrection is felt, because the blackness of the Passion is almost at its thickest. From all sides we receive news of attacks and reprisals; the victims are many; the number of the martyrs grows every day; oh, if their lot could only be mine!

God heard that prayer. In less than a month, Police Headquarters, in the center of the capital, was surrounded by cavalry and several fully armed regiments; machine guns were mounted on the walls to insure an edifying respect for "justice" on the part of a huge throng of terror-stricken people who filled the nearby streets and the great Square of Charles IV. In the presence of the entire staff from Headquarters, before the official representatives of President Calles and a score of photographers, summoned for the occasion that their pictures might crush with fear and grief the hearts of the Faithful, this courageous young priest, loved throughout the city for his untiring labors, was calumniated by the Mexican Government and shot down by a firing squad,—a martyr to the cause of Christ the King.

But Calles made a mistake. Brutality cannot drive the love of God from the hearts of a Catholic people. The execution of Father Pro evoked one of the greatest religious demonstrations in the history of Mexico. Twenty thousand prayerful Catholics, singing hymns in honor of Christ the King, accompanied his body to the grave. To quote from an eye-witness:

At the announcement that the funeral procession was about to begin, a sudden silence fell over the great crowd. But scarcely had the coffin of Father Pro reached the threshold of the door, when a thundering cry went up from the throats of thousands: "Long live Christ the King!" The cry was repeated again and again, and the coffin was showered with bouquets of flowers. Who could believe that this was a funeral! It seemed rather a sort of beatification by acclaim. That acclamation was the voice of the people answering the tyrant Calles: "You say he is an assassin; God says he is a saint!"

The final scene in that powerful drama of love was enacted in the Pantheon de Dolores. The aged father of the two martyrs, stepping forward to sprinkle a handful of earth upon the remains of his two boys, exclaimed in a firm voice: "We have finished. *Te Deum laudamus!*"

The Roman emperors could not subdue faith like that; did the Mexican dictator think that he could?

A year has passed. The anniversary of Father Pro's death finds Mexico, strengthened by his example and intercession, adamant in the Faith. The truth of his heroism is slowly, but gradually, overtaking the widespread calumny. But there is another thought that is suggested by this time of commemoration. Somewhere in Mexico today, an old man is renewing his thanks to God for the glory of his martyred sons. There is no bitterness in his Christ-like heart; there should be none in ours. It is better to think of martyrdom than murder; better, and more worthy of the memory of a man whose last act on earth was to bless those whose rifles were pointing at his heart. Christ the King, for whom he died, long ago taught him, and us, the distinction between the sinner and

the sin; and even of the sin, we may say in the spirit of the Church, "*O felix culpa!*"—for it has given the Kingdom of God another glorious martyr; it has given the Church Militant another inspiring example; it has given a skeptical world something to think about. The Faith for which men, in this comfortable age, are willing and happy to die, must be worth while.

## Mary Kate Writes Home

CATHAL O'BYRNE

DEAR Mother:

Your letter came all right and 'tis many a good laugh we had over it since. Especially with regard to what you said about the picture postcard of Uncle Sam I sent you.

You asked why his trousers are tied at the bottoms under his boots. Well, now, I'm glad to be able to tell you and here's the true story. The same long, lanky, striped trousers are nothing but pockets the whole way down, and they're tied at the bottom to keep the dollars from slipping out! You've heard the old saying at home, "Give a dog a bad name and hang him," and you know how the hard word goes that the Americans think of nothing, talk of nothing, and live for nothing but the "Almighty Dollar." Well, don't ever believe a word of that again, for 'tis a lie.

Yourself and myself, Mother, dear, are both old enough to know by this time that the world will believe anything if you only shout it long enough and loud enough, but the fact of the matter is that if the Americans are good at making the dollars they are just as good at giving them away, and Uncle Sam's trousers would need to be as long again, and his pockets as deep again to keep up with his charity.

When you read this, you can climb Slieve Bloom Mountain and shout it from the top. I don't care who hears it, for the truth can be blamed but it can't be shamed.

I told you something in my last letter of the wonders I had seen, but the most wonderful thing in this wonderful country is its charity. 'Tis give, give, give every time and all the time. To the poor, the hungry, the distressed, the white, the black, the red, the yellow, to all nations, as Ireland has a good right to know, and to all peoples in this weary old world. Uncle Sam's hand is never out of his pocket, and the best of it all is that he seems to take a delight in it. 'Tis no wonder America is so rich and prosperous, not one bit, for 'tis not a hair more than it deserves.

The American people will never know what their generosity means until they see their charity weighed in the scale that holds their good deeds on the Day of Judgment.

I read in the paper some time ago that one of the City Fathers of New York wanted somebody to give the city a boost, that's a "leg-up," as we would say at home. I only wish he would give me the job in regard to the country's charity. I would do it with a heart and a half.

Uncle Ned says that since Prohibition came, Uncle Sam casts his bread upon the waters because there's nothing else to cast it on, but you know the kind of Uncle Ned, always full of his jokes, he is.

Now, Mother, dear, although you have asked me about Prohibition I'm not going to say one word for or against it, for there's one thing I hope that I'll never be guilty of and that is, burning my tongue with my neighbor's broth.

I'm not going to find fault with the laws made by the people of this country, and myself only a stranger in it, for if I don't like the way things are done over here, sure, haven't I my passage money, and isn't there lots of boats down at the docks, and I'm sure there's no person keeping me here against my will. But all the same, with regard to the same Prohibition, like the pig going to hoke, I've my own notion, so I have. I'm heart afraid there's a leak somewhere, for the other evening Uncle Ned went out, he said he was going to see a man about a dog, or a person about a canary, or something, and when he came back his face was like a full moon in a fog, and the smell of his breath would have broken your pledge, so it would.

Aunt Una just laughs at him and takes things easy, and, of course, I said nothing. I knew I might as well save my wind to cool my porridge, for when it comes to making excuses and finding ways out of difficulties it would be about as easy to match Uncle Ned as to put a poultice on a hedgehog, so it would. But as you know, he's as good as gold, for all that. So, like Aunt Una, I thought the quietest way was the best, but I thumped away at the thinking, all the same. If New York is bone dry it has a very moist atmosphere betimes. That's all I have to say.

Well, Mother, I think New York is one of the most beautiful cities I have ever laid my two eyes on, and I'm certain 'tis one of the cleanest. Always and ever the streets are like a new pin, shining clean they are from morning to night, and as for any of the people's houses that I have been in, a mouse would break its neck before it would break its fast. For you wouldn't see as much as a crumb out of place from one week's end to the other.

If cleanliness is next door to godliness then New York should be a near neighbor to the stars. Some people say it isn't, but that's my notion, anyways.

There are trees and gardens and parks everywhere right in the heart of the big city. It would do your heart good to see them, and I never walk down Park Avenue but I feel that I want to shake hands with the man that put the lovely little gardens down the middle of it.

No, you're wrong about the Bowery, Mother. I thought that myself at first but it isn't a bower at all, certainly not a Bower of Roses, and, there isn't a tree next or near it. I took a walk through it one morning coming from Mass just to see for myself what it was like, and I'm thinking I must have been the only "green" thing in that mortal minute. There was myself going along quietly about my business, when a mysterious-looking man came up to me and, right or wrong, wanted to sell me a real gold ring—a dead bargain he said it was—but I told him, without stopping on my step to do it, that I thought it was that "dead" that it should be three days buried, and before I had done with him I'm thinking he found out that maybe I wasn't just as "green" as I was cabbage-looking.

That's what I told you before, there are people in this town and they're worse than the devils wants them. They would "do" you to your bare face, and they would steal

the cream out of your tea if you didn't stir it. I just wish you could have seen the cut of the fellow that wanted to sell me the "real gold ring." He had a face that would scare a horse from its oats, and if yon playboy is ever hanged for being honest-looking he'll die innocent, so he will.

But, I said it before and I'll say it again, there are good and bad everywhere. I'm not saying one word against the decent people of New York—and they're aplenty—the dear forbid, for it would ill become me, so it would.

Oh, but, Mother, dear, I must tell you about the awful mistake I made. It happened this way. Aunt Una and Uncle Ned and myself were invited out to tea—supper they call it here—some friends of Uncle Ned's the people were. A nice, jovial, kindly man, and a pleasant, civil-spoken, good-hearted woman. We had a very happy time, and there was fill and fetch more of everything to eat and drink except, of course, the "hard stuff." Well, when we were leaving, the woman said she hoped I would come to see her again, and so on.

"Well, indeed, I will, ma'am," says I, "For I think you're a real homely woman." Mother, dear, that Uncle Ned didn't eat me body and bones when we got on the street is a miracle.

"What did you say that for?" says he.

"Say what?" says I.

"That the woman was homely," says he.

"Well, isn't she?" says I.

"She is not," says he.

"Well, God forgive you, Uncle Ned," says I.

But at the heels of the hunt, what do you think, didn't I find out that in this country "homely" means ugly! Now did anyone ever hear the like of that, for with us at home, as you know yourself, to say that a person, especially a woman, is homely is to say all the nice, neighborly, kindly, womanly things you could think about her rolled into one.

So, I'm thinking I'd best take a few lessons in the American language before I go visiting again.

I'll have to finish in a hurry, Mother, dear. I want to give Aunt Una a hand with getting the tea—I mean supper—ready. So that will be all for now.

Your loving daughter,

MARY KATE

#### FOR AN OLD MAN

Here is the rose you planted long ago,

And here the maple and the creeping vine,

The flowered arbor where your children played,

Your brown-eyed laughing children. Here you made

A bed of purple iris, where the slow

Dull drip of summer rain turns into wine.

And we who walk these friendly ways today,

Who, hand in hand, breathe of an old romance,

Pause for a moment at the half-closed door

Where you're asleep, and wonder how the score

Of love shall be returned with memory

When death's dark angel holds you at her lance.

NORBERT ENGELS.



# The Suicide of the Irish Race

M. V. KELLY

(The last in a series of three articles.)

**B**Y this time the reader probably realizes the significance of the title given these studies. Suicide is understood to mean death by one's own deliberate act. Is it not possible that people of Irish birth and extraction everywhere are working towards the extinction of the race by a steady movement from country homes to cities?

Two things seem unmistakably clear: that city families diminish in numbers each successive generation, and that everyone quitting Ireland today is looking to city residence as his future. It is unnecessary to add that his posterity, if he be so blessed, will also be city residents.

With Ireland's sons and daughters it was not always so. Three and four generations ago they were settling on the land in Canada, in Australia and, in proportionately smaller numbers, in some parts of the United States. The country parishes so established in those days, the immediate posterity of those parishioners, locating in towns and cities, have, along with the newly arrived from Ireland, been the strength of English-speaking Catholicism in those three countries to the present day; their strength in numbers not less than in fervor. Unfortunately those country parishes are not now as they were. It would be hard to find one whose congregation today is not much less numerous than in previous decades. Nor are new rural parishes being established by those who have moved away. Multiplication there has been, vigorous, continuous, often rapid, but the overflow from every quarter has gone to build up those gigantic parishes in which every large American city abounds, and those town and city parishes wherever English is the language of the people.

Within the past sixty years the so-called western States of Kansas, Nebraska, Iowa, Minnesota, the Dakotas have been developed. No richer soil is cultivated anywhere on earth. Their populations are chiefly agricultural. But in all that area the number of rural parishes held by people of Irish extraction is comparatively insignificant. And while people of many nations were grasping for the prize and possessing themselves of large sections of those broad acres, shiploads of sturdy boys from the farm homes of Ireland were brought across the Atlantic to look for jobs in Brooklyn or Boston or Buffalo.

Within fifty years, you might really say within forty, the four western Provinces of Canada have come into existence, embracing a territory about 1,600 miles from east to west. Just think of it! Where would a trip of this distance take one in Europe? Of the possibilities of these four Provinces it is enough to say that they are already annually producing more wheat than any country in the world, with the single exception of the United States.

Catholics of other races are awake to these possibilities. French-Canadians have been taken there in colonies. In a year or two they have a church, a school, a compact

parish of their own race and religion. Located in such a neighborhood, they are freed from the feelings of estrangement and loneliness which must arise in realizing that the homes they have left behind are nearly two thousand miles away. German Catholics have taken up whole districts and in one place have been granted by the Holy See what is called an *Abbatia Nullius*, to all intents and purposes a diocese of their own. Poles and Ruthenians have large settlements of their own. There have been colonies brought from Belgium and from Holland. Of late years successful attempts have been made to plant Catholic settlements from the Scotch Highlands.

Do the people of Ireland realize that, while all this good work is going on, there is not within the length and breadth of those four great Provinces, on that great stretch of 1,600 miles east and west and broadening out northward to distances scarcely calculated, one single rural parish of Irish race and origin? There are, it is true, Irish Catholics in different places, some coming from Eastern Canada, some few from the Western States; but they are scattered here and there, many of them twenty, forty and even sixty miles from a church.

Every year while such opportunities are available, and being availed of by Catholics of other races, what is the destination of young men brought up on Irish farms and emigrating to America? Practically everyone leaves Ireland with the same objective: he has a cousin in Chicago or a friend in Philadelphia who has told him of the high wages paid in these centers. It is the rarest thing in the world to meet a new arrival from Ireland who has thought of making farming his future occupation. Just these years we do meet a number engaged temporarily on Canadian farms; temporarily, of course, because they all make it clear that they have landed in Canada only as a means of getting to their destination in some United States city. Could anything sadder be imagined than the spectacle of these splendid young men, firm and fervent in faith as their ancestors in penal days, vigorous and sturdy in physique, intelligent, industrious, reliable, trained in the art of farming, habituated to the social and economic conditions of country life, now giving it all up forever, to drive a street car or load an ocean vessel or carry a hod or become pawns in the great schemes manipulated by the magnates of finance and commerce, their posterity to be swallowed up, along with the rank and file of city dwellers, in the great maws of the American industrial system?

Is the title "Suicide of the Irish Race" too strong? The total of Irish Catholics the world over can be very little over fifteen millions. We were half as many a century ago. It would seem, after all, that the real growth has been in Ireland itself. Had our people abroad multiplied at the same rate, where should we stand now? Sixty thousand in Quebec have been multiplied by sixty; imagine our position if our own 5,000,000 emigrants to the

United States had been multiplied by twenty, or even by ten or by five. It is officially stated that in the United States today those of British origin, those whose ancestors were from England, Scotland or North Ireland, are ten times as numerous as those whose ancestors were from the Free State. It seems improbable that British immigrants from the very beginning until now, had been very much in excess of immigrants from the Irish Free State. But, from the Atlantic to the Pacific, in almost every State, the rural population is chiefly descendants of the British of colonial days. They clung to the land; as a consequence, they make up over fifty per cent of the whole population of the country. It has become a truism that in any given country the people who have the land in one generation control the city in the next.

Unfortunately, the trend of the Irish is everywhere the same. The rush from the country to the city is by no means confined to the United States. It obtains in Canada and Australia as well. Nowhere outside of Ireland itself has the Catholic population of a country been so exclusively Irish as in Australia. But, unlike Ireland, the land holds but a small fraction. One-fifth of the city of Sydney is Irish Catholic; the other cities and towns present similar reports. The day is long gone by when new arrivals from what is now the Free State were seeking opportunities in the rural districts of Australia or New Zealand.

What the results will be a generation hence in both Canada and Australia we are justified in concluding from what has already happened in England, the one country where the entire Irish immigration were forced to avoid the land. And there is another circumstance worthy of note in connection with the Irish Catholic population in England. Adverse economic conditions in any country are expected to affect its birthrate adversely. England at this moment is precisely an example of this. A hopeless experience of unemployment has suddenly brought its birthrate to the lowest place among European countries. Now, everyone understands that it was to improve their economic condition, and from no other motive under heaven, that hundreds of thousands of Irish crossed the Channel in the years immediately following 1846. England's industrial centers offered them immediate relief from famine, starvation and death. The move was not in vain and for the future they and their posterity have been fixed to the place. But, notwithstanding this decided and continued improvement in their economic condition, notwithstanding a fair opportunity of prosperity for themselves and their children, a record of eighty years gives little or no evidence of any natural increase. One may pertinently ask, therefore, why the Irish people have continued to multiply at home under conditions so distressing and discouraging and have failed to increase in England with its many advantages for gaining a comfortable existence. Is there any answer conceivable beyond the one founded on the simple fact that the Irish in England have from the beginning established themselves in cities? From 1846 to the present day, Irish from Ireland have been swelling the population of numerous countries. In what country or city or district has the population been

perceptibly increased by the admission of Irish from England?

No place has been more closely identified with the prospects of the Irish abroad than the city of New York. We have heard a good deal about our success there. Allow me to subjoin a little study of this question.

The official Catholic Directory for 1926, gives 1,273,291 as the population of the archdiocese. There are 231 churches outside the city; presumably their congregations would total 173,291. This leaves 1,100,000 in the city.

Considering that there are German, Belgian, Polish, Croatian, Slovenian, Slovak, Ruthenian, Bohemian, Lithuanian, Hungarian, Syrian, Maronite, Negro, French, Spanish congregations, and further, that it is officially claimed that Italian Catholics in the city today outnumber Catholics of Irish origin, it would seem that the latter cannot be much above 500,000.

On the other hand, the United States census of 1920 classes as foreign those (1) who were born outside the country, (2) both whose parents were born outside the country, and (3) one of whose parents was born outside the country. Of Irish, in these three classes combined, there were in New York (Manhattan Island alone) in 1920, 616,627. It would therefore seem as if there were very few Irish in New York, except those of this and one generation previous. It would be fair to suppose that 500,000 of these are Catholic.

If so, what has become of the posterity of the Irish in New York generations before?

In 1852, Archbishop Hughes stated that the Catholic population of the city was 200,000. Certainly 150,000 of these were Irish. Had they multiplied like the French in the rural districts of Quebec, their descendants would now number 800,000. Let us not forget that few who settled in New York migrated elsewhere; also that during all those years New York has been receiving numbers of Irish extraction, not merely from Ireland but from almost every quarter of the United States and Canada where people with Irish names are found.

Fifty years from now what shall be told of the posterity of those who, in these very years, are leaving Ireland for the United States, or for Liverpool and Glasgow?

#### NEAR SLIEVENAMON

Among the green and folded hills  
Where the gorse runs wild and yellow,  
I went astray and lost the way  
Back to old Clonmello —  
I paused before a cabin door  
To see who would be showing  
The path to take through bog and brake  
Back to old Clonmello—

Ah, Kathleen ni Houlihan,  
It must have been yourself.  
What other's eyes would be so pure  
They'd put to shame the shining Suir,  
Back to old Clonmello.  
And who but you would have the grace  
That matched the spirit-perfect face  
Of that poor child who showed the road  
Back to old Clonmello.

AILEEN TEMPLETON



## Scholarship and Culture

PATRICK J. CARROLL, C.S.C.

**S**CHOLARSHIP indicates possession, the possession of truth. Relative rather than absolute possession. Not all, but much truth. Scholarship of necessity turns our attention to its agent and possessor, the scholar. He whom we call scholar owns truth, has command over it, can call upon it to serve his purposes. Ownership of truth, however, does not mean immediate possession. When we speak of wealthy men owning millions of money we do not mean they possess millions of currency locked up in steel chests. We mean they have wealth which is circulating for the benefit of others, which can be made available when needed.

We do not ask or expect the scholar who is the millionaire of the wealth of the mind to make his head the repository of millions of facts, dates, names, formulas, processes, conclusions, all shelved away and properly tabulated. Libraries hold books, books hold facts and ideas. Much of the work of scholars, who make universities the halls of exchange, is to instruct people where to go for what they want. What then of originality? Originality is the skilful matching of what our conceit leads us to consider the new patch, with the old garment. And beyond that there is no originality.

Giving facts a lodgment in memory, merely because they are facts, is often a waste. For one reason, they do not generally remain with us long enough to pay for the trouble of picking, assorting and packing. For another, they can be taken out of books when we need them and so we are saved storage. There have been people who have memorized a whole dictionary and received the thrill of a national spelling championship. Why not memorize the foreign section of a large city telephone directory and experience the ecstasy of a world championship? Every dictionary, encyclopedia, reference book, cries out to you, "Why keep a truck? Let me do your hauling." Where now are all the names and dates we stored away for last year's examination? And where a year from now will those be we husband so jealously at this moment? Macaulay is reported to have been able to recite by rote the entire epic *Paradise Lost*. Very well. After he had finished his narration, he went back into his old clothes.

A scholar is one who has the habitual rather than the actual possession of knowledge. By this is not meant that there must not be certain truths and facts within his immediate possession. They serve the purpose of intellectual first aid. But this does not mean a scholarly man must be an intellectual hospital clinic.

The work of the scholar and the process of scholarship is one of righting misstatements, tightening up loose thinking, establishing correct conclusions, correcting the irregularities of intellectual shortsightedness, rectifying those professors who through malice or ignorance educationally short-weight us. A scholar is the guide in the Hall of the Seekers who shows us where to find what we want; and scholarship is acquaintanceship with the Hall's catalogue of contents.

The error is frequent of confusing scholar and pedagogue. A scholar seems to be the development of insistent and praiseworthy intellectual curiosity. Of him may be asserted, though with different application, the words of Christ, "Seek and you shall find; knock and it shall be opened unto you." A pedagogue by contrast is a schoolmaster who wears goggles. The purpose of a school is to make scholarship available for those who aim to be scholars. And such as direct those who are seeking, ought themselves to be scholars; that is, they should have a certain command over truth and should so love the work of seeking and finding it as to make truth when discovered a new joy.

Culture, like scholarship, is a development due to education. It is an enlargement and an enlightenment of the mind, a chastening of the emotions and a certain mastery and management of our will. It manifests itself as much in action as in thought. Perhaps more in action. It is the expression of our souls in conduct, rather than in the reception and retention of ideas. The whole being of man is subject to the influences of culture. His moral, social, even his religious conduct is modified by it. Culture, which is not spurious, is wrought into the fiber of our being. It is not a paint spread over us lavishly, such as boulevard manners or banquet-table etiquette. For as charity is wider than giving a dime to a beggar, so culture is wider than spats and eating crackers without crunching. There are husbands, who talk to their dinner guests about Liszt and Millet, who will throw soup tureens at their wives when the guests are gone home. Or vice versa.

Culture, it is repeated, is of the mind and of the will and of the heart. It gives tone to every sound of our lives, and rhythm to every movement. It differentiates the excellences even of people who are very excellent. St. Francis de Sales and Blessed Benedict Joseph Labre are both officially recognized by the Church as men of extraordinary virtue. But in certain respects these men are as wide apart as opposite poles. St. Francis illustrates admirably that observing the code of social etiquette does not make one ineligible to enter the race for heaven. Blessed Benedict Joseph seems to illustrate the truth that one may be clean at heart without regular bathing. And probably most of the religiously minded will take more heart from the example of St. Francis de Sales than from that of Blessed Benedict Joseph Labre. For the notion that only the odd and the ugly and the uncouth receive the invitation to drop their fishing and set out into the business of adventuring for the salvation of the fellow-man is quite too common among the so-called Faithful. The devil, the world and the flesh have not first call on either beauty or talent. There are good-looking people among those whose chief business is reaching the Kingdom of Heaven triumphant, even though beauty with them be packed away in a cowl or a bonnet as a useless asset. And we find talented people among such, even if they are not given an organized publicity.

There are scholarly people who affect a careless attitude toward culture. But surely a learned man is not less so if he keep his finger nails trimmed and answer a salutation. And if one make assertions that are not in accord with the findings of science, it will scarcely be academic for the scientist to refer to such a one as possessing the intellect of an eel.

Culture in our educational life possesses all those qualities which St. Paul attributes to charity in our spiritual life. It is kind, it is patient, deals not perversely and rejoices with the truth. Also it is tolerant without patronizing, manifests interest without needless interference, develops the listening as well as the informing spirit in us. It saves us from being loud and demagogic and too anxious to put on the robes of the aristocrat at the breakfast, dinner and supper table.

To develop cultured scholars, this is the work of a university. One does not mention religion, for religion in the Catholic system enters into scholarship and culture and permeates and transfigures them as an essence. They cannot have being and continue as we know them without the translucence of Faith. A university training must give people the mentality of the seeker, the perseverance of the finder and the power of transferring thought and inspiration from themselves to others. It must transform seekers into scholars. It must do more. It must give them polish, a sense of appreciation, a far vision, human kindness, forbearance, love of the past and tolerance of the present—the humanity to which nothing worthy in man is foreign.

It makes no difference what nomenclature be applied to courses and schedules of study, what systems of check in and check out be set in motion to measure the hours of student attendance at lectures and the hours of his non-participation in the efforts expended for his mental enlargement, what units of credit he receives and whether or not he be properly orientated with reference to his major subjects; it makes no difference, let it be repeated, what name we give it, or whether we measure it by cubic feet or by credit hours, education is a growth which never reaches a fulness because it is the nearest thing we have to the infinite. And two chief fruits of education are scholarship and culture.

#### ON A NOVEMBER NIGHT

White stones arrange a graveyard  
Like white stars in the sky;  
Calmly and warm with faithful love,  
White memory goes by.

My hand can feel the starlight,  
My cheek caress a stone;  
So tender is the guarding heart  
Where memory speaks her own.

The stars with silver kindness  
Read out each marble line;  
And some are yours, dear village friends,  
And dearly one is mine.

Good night, my father's gravestone,  
'Tis morrow where you are:  
Beyond God's village of the sky,  
Your memory is a star.

MICHAEL EARLS, S.J.

## A New Italian Social Project

PAUL HANLY FURFEY

ON November 17, 1920, an extraordinarily significant Catholic social movement came into being. On that day the saintly Archbishop of Milan, Cardinal Ferrari, gathered about him a group of priests and young men and founded the Company of Saint Paul, a religious congregation devoted to all phases of social work. A few months later the Cardinal died; but his former secretary, Don Giovanni Rossi, took the helm and under his competent leadership the movement has seen a development which is a little short of phenomenal.

Some of the features of this community are distinctly novel. For instance, it is rather surprising to read in the rule, "A member should have many ties of study, friendship, and missionary work outside the Institute, so that he may not be cut off from the world, but live in continual beneficent contact with it." This, however, is not the only unusual feature about the *Compagnia di S. Paolo*. We read further, for instance, "The members of the Company shall never be forbidden to accept public office, whenever this may be necessary, though they are not to be party men."

This extraordinary society accepts both men and women. They wear no distinctive garb and they are bound by their rule to no special work, but, in the words of the rule, "Every undertaking of a social character, whether spiritual or material, which can in any way, directly or indirectly, contribute to the teaching of revealed truth, or the propagation of the Law of Christ among the people, can be undertaken and developed by the Company."

The leaders of the movement feel that the twentieth century has brought new problems which this Company may assist in meeting by new methods of attack. In order successfully to cope with the problems of today it has been necessary to abandon many of the features traditionally associated with the religious life. For example it is felt that the members of the society would be somewhat hampered in their social work by a distinctive religious habit. Accordingly all the members wear ordinary lay dress except the priests who wear the garb of the diocesan clergy.

It must not be thought, however, that this represents a relaxation of the spirit of the religious life. On the contrary the rule is quite severe. It provides that meat may be used only once a day except on feasts. The use of wines and tobacco is absolutely forbidden to the members. Eating between meals is interdicted and a maximum of seven hours sleep is allowed. The rules distinctly encourage the practice of personal mortification in addition to what is commanded by the rule.

A distinctive feature of the community is devotion towards the Blessed Sacrament. In the larger houses exposition takes place all day and the members take turns watching half an hour before the Blessed Sacrament. On Thursday night it is exposed and adored all night long.

The work of the society is of the most varied possible sort. A number of periodical publications are edited, of which the most important is the *Osservatore Romano*. The



other publications aim to reach every class down to the tiny children who have their own little weekly, *Il Piccolo*.

In the field of education the society has been unusually active. Their schools include not only the usual day schools but also special institutions for vocational education of all sorts, musical training, social training, and the preparation for teaching.

A great deal of social work is done by the community. This is by no means confined to the conventional family visiting but includes many interesting projects such as offices for legal aid, employment bureaus, kitchens for serving economical meals, classes for mothers, and missionary work among immigrants. The *Compagnia* has realized the close connection between recreation and character and has sponsored numerous recreational projects. It conducts summer camps in the mountains or by the sea shore and it organizes troops of Boy Scouts. A somewhat unusual feature is the travel bureau conducted by the organization which interests itself principally in conducting pilgrimages to shrines and similar points of interest.

The growth of this new religious community has been little short of miraculous. Founded less than eight years ago in Milan it has now spread to Rome, Venice, Genoa, Bologna, Paris and Jerusalem. At present a house is being organized at Buenos Aires. In each of these places the establishments have been growing by leaps and bounds. The original house in Milan now covers an entire city block. But the work has grown faster than the buildings. Plans are under way to carry out an elaborate building program.

Last summer we had the pleasure of meeting the present head of the community, Don Giovanni Rossi, an intense little man with sparkling dark eyes who had been Cardinal Ferrari's assistant in his works of charity. We ventured to compliment him on the marvelous growth of his society, but Don Giovanni smiled and shrugged his shoulders in a gesture of deprecation. He said that the good that their organization has thus far accomplished was absolutely nothing in comparison with what they hoped to do in the future. He expected a worldwide influence extending to every part of the world where work remained to be done in the cause of Christ.

#### EACH HEART IS A NOVEL

Each heart is a novel, strange and rare,  
With wealth of incident untold;  
Episodes garnered from everywhere,  
Some grave, some gay, some tinged with gold.  
Printed reams of pageantry,  
Columns of peace and love and hate;  
Submission here, there mutiny,  
Unrecorded tales of fate.  
Unwritten pages of faith and love,  
Spelling a magic heraldry;  
High hopes chronicled above,  
Enchantment's fair divinity.  
A chaptered fairy-book of dreams,  
Betimes resplendent in the light;  
But on the last page finis gleams  
As age comes heralding night!

CAROLYN RUTH DORAN

## Sociology

### From Truancy to Crime

PAUL L. BLAKELY, S.J.

IN Dusenbury truancy is not a disquieting symptom; at least, not to the community. The subsequent laying on of avenging paternal hands may make it so to the truant, but for all the wrath assumed on these occasions, we know that it is not an indication of moral decay. As a rule, it means nothing more serious than a surreptitious visit on some lazy day in late spring to the ol' swimming hole, or a skating party too impatient to wait until Saturday. Every normal boy, we think, is a truant, just as every normal boy must at some period in his interesting career contract mumps and measles, and entertain aspirations to be a pirate. We nurse him when he is sick and thrash him when he is bad, confident that within a few years he will forget all about being a pirate (unless he goes to Wall Street) in the adventure of trying to support himself and Angelina on an income meant for one.

But this is Dusenbury, I am reminded. Have you ever considered that truancy may mean something entirely different in New York?

I have, indeed, and that despite Carlyle's remark that human nature is the same in London as in that small village whose name escapes me. Human nature is the same in both places, just as steam is everywhere steam. But the effect of steam shut up in a boiler tightly sealed is not that of steam in the boiler of a locomotive. The difference is the difference between service and destruction, chaos and order. Human nature—or that part of it, or aspect of it, which is discernible in the boy—has room to expand in Dusenbury, and can find in that environment channels that are delectable and educative. Not so in New York, or in those parts of New York which, the statisticians tell us, are the world's most densely populated sections. There the boy is cribb'd, cabin'd and confin'd. He is steam shut up in a boiler. Unless some vent be provided, an explosion is due.

Often the vent is not found. The headlines of my morning paper last Sunday tell me that according to a recent report of the New York State Sub-Commission on the Cause and Effects of Crime, "truancy is the chief cause of crime." A closer examination of the report shows that the committee found nothing of the kind. It did find, however, that in New York at least the habitual truant all too frequently becomes a criminal. But it does not fall into the fairly common error of making crime follow truancy as dawn the night.

In other words, there is no relation of cause and effect between truancy and crime.

It is fairly clear, however, that occasional truancy is always a phenomenon calling for careful examination. Also that habitual truancy, while it makes us question what the attendance officers have been doing, may be beyond the reach of the most skilful social physician. It does not merely imply school retardation, or even the loss of those school exercises calculated to develop character. In probably a majority of cases it will mean that the child

has for some time been subjected to destructive influences. These are not, necessarily, such as the moralist would stamp as bad, although often they are. Quite commonly they are the concomitants of destitution or near-destitution, such as is described in the following case which is by no means uncommon:

The father was unemployed through illness, and the family of eight lived in two exceptionally dirty rooms. The mother earned about \$5.00 a week picking feathers and was forced to neglect her children to bring in this pittance. . . . The physical standards of the family were low, and they were unmoved by appeals to make the home cleaner and more attractive. They used soap boxes instead of furniture. They refused to allow the children to have medical attention. They were unsociable and refused to allow the children's friends to enter the house.

As a result, at the age of nineteen the oldest boy had been under police observation for ten years. Beginning with truancy, he went through the usual course of juvenile misdemeanors. At seventeen, he was convicted of burglary; at nineteen he was convicted for carrying a revolver, and on his release he began to associate with thieves and bootleggers. At present he is wanted by the police for participating in an escapade which ended in the "stick up" of a night club.

He has already cost the State a pretty sum in money, and he will probably go far in crime.

Since the crime bill of the country is rated "at billions of dollars annually," according to the Commission, it would seem cheaper to cut off the supply of criminals at the source. The best place to survey the future crop is in the schools, and the most significant danger signal, it seems to me, is truancy. The truant of the congested district is not a boy escaped from school for some juvenile prank. His truancy is either a revolt against destitution or degradation at home, or the beginning of serious social or moral disorders—probably both. We must find a way to save him.

The Commission makes the following recommendations:

1. Establish within the school systems clinics for the medical, psychological, and psychiatric study of children presenting behavior problems.
2. Revise the school curriculum to meet the needs of the large groups of children who have not the capacity for ordinary academic training, due to defective mentality or emotional instability.
3. Provide a bureau of attendance, with competent case workers, assigning them limited case loads, for the supervision of children who are persistently truant.
4. Support these agencies by public and, if necessary, by private, funds, and support them liberally.

The keystone in this arch is No. 4. There is no city of any size which has not adopted these recommendations, or even gone beyond them, on paper. But does the kindly, patient reader know of a single city in all these United States which has an adequately staffed juvenile probation system or bureau of school attendance?

Up to the present, we have played at being serious about these agencies of prevention. Our crime bill rated "at billions of dollars annually" should teach us the folly of our penny-wise policy. I say nothing of losses that are infinitely more serious.

## Education

### The N. E. A. Propaganda Probe

MICHAEL LYNE

**M**Y wife wondered about the source of my merri-ment, since she knew that I was reading the evening paper. Knowing my aversion for so-called "funny sheets," she asked me to disclose the reason for my chuckle. Having ruled over my household for some nine years, the dear lady is also acquainted with some more of my other pet aversions. Hence she expressed little surprise when I indicated the following headline in scare type: "National Education Association Plans Propaganda Probe in Schools." She resumed her darning without comment, knowing that she would have to listen to a diatribe which would furnish food for discussion for the greater part of the evening.

The N. E. A. probe is to be a rather sweeping affair, since the committee is to study not only propaganda circulation in the schools, but is to delve into the question insofar as it concerns all business and educational organizations. The committee, so the press release informs us, is the outgrowth of the exposures in the current investigation of the power interests by the Federal Trade Commission. The chairman of the committee of ten prominent educators is Edwin C. Broome, superintendent of schools of Philadelphia. The secretary of the N. E. A. outlines the purpose of the committee in the following words: "It will constructively study the question of how schools may bring themselves into closer touch with everyday life through proper use of the vast amount of material which various organizations and agencies have made available for school use. The committee also will state the principles which should guide school officials and teachers in using such material so that children may be protected from one-sided viewpoints and from exploitation for commercial advertising purposes." The report of the committee will be read at the Atlanta meeting of the N. E. A. in July.

For many years I have been in close touch with N. E. A. affairs, and have marveled more than once at the rapid growth the organization has experienced. No gainsaying the fact, its executive officials have a positive genius for organization. They have builded well, and their pronouncements carry more weight than most people suspect. Those who have been fortunate enough to be present at the hearings on the Curtis-Reed bill at Washington will agree with me that when the N. E. A. undertakes to do a piece of work it is done properly. Since I have been obliged to attend more than one of these hearings, and am possessed of an unusually large bump of curiosity, my rummagings in reports, and my conversations with public school officials have equipped me with a wonderful fund of information on the lobbying activities of this great educational body. Consequently, my chuckle on reading the announcement relative to the N. E. A.'s propaganda probe was not meaningless. The arch-propaganda agency in the field of education is to investigate the dissemination of propaganda in the schools. Well, wonders never cease.



We have all seen the outward manifestations of the N. E. A. interest in the fortunes of the Curtis-Reed bill. It is generally conceded that without N. E. A. backing it would soon drop out of sight as an issue. But my natural penchant for analyzing reports and interpreting them in terms that can be understood, led me to examine the reports of the treasurer of the N. E. A. for a period of seven years—1922 to 1928 inclusive. All expenditures for lobbying appear under two heads: Legislative Commission and Field Division—(Legislative). The 1922 report shows that \$13,727 was spent during that year by the Field Division (Legislative), and \$2,021 by the Legislative Commission, a total of \$15,748 for lobbying for the year. In 1923 the total amount spent was \$16,309; in 1924, \$17,403; in 1925, \$15,539; in 1926, \$17,304; in 1927, \$19,354, and in 1928, \$30,118. In other words, the N. E. A. expended \$13,929 in 1922 and \$30,118 in 1928 in pushing the Education bill, an increase of \$16,189, or approximately 120 per cent, in the course of seven years. Between 1922 and 1928 the N. E. A.'s legislative program called for the expenditure of \$131,775. Moreover, the latest report discloses that there was an increase of \$2,396, or 16 per cent, in the appropriation for the Field Division (Legislative), and an increase of \$8,368, or 207 per cent for the Legislative Commission for the year 1927-28. With the sum of \$12,329 at its disposal, it is difficult to see how the Legislative Commission could fail to make a creditable showing before Congress, aided in its work as it naturally is by the \$17,789 fund made available for the Field Division (Legislative). It may also be of interest to know that these expenditures account for 8 per cent of the annual income of the Association. Well, the record shows that the N. E. A. is in a position to make a success of its propaganda probe, since it is well acquainted with all the ramifications incident to the conduct of an efficient campaign. Propaganda in the schools! Do not trouble yourself, dear teacher, for 16 cents of the \$2.00 fee you pay annually to the N. E. A., expended by that body for a number of years in behalf of the Curtis-Reed bill, place your national representatives in an enviable position to ferret out the insidious effects of propaganda in the schools. You will hear more about it next July.

There is a neat little package on the desk before me that bears eloquent testimony to the effectiveness of the work done by the Field Division (Legislative). It came into my hands in a strange way. It seems that in one of our larger universities provision is made each year for a discussion of the pros and cons of the Curtis-Reed bill in one of the courses in education. I understand that the instructor has an open mind on the subject, but in order to promote discussion he secures material from N. E. A. headquarters. Miss Williams, too, it is said, is only too willing to supply the neat little packages. Furthermore, it is generally known that these packages are available for free distribution to schools, officials or students interested in the fortunes of the Education bill. They are circulated in hundreds of the colleges, universities, normal schools and high schools of the country. Let us see what the package contains. The first item is a fifteen-page pam-

phlet carrying comments on the Education bill, pro and con. AMERICA is quoted at length. It is noticeable, however, that most of the bold face type is allotted to the statements of the proponents of the measure. The next enclosure is an eight-page catechism dealing with the new Education bill. A copy of the Curtis-Reed bill is neatly tucked in amongst the other enclosures. The titles of the ten other enclosures are as follows: "The Need for a Department of Education as Seen by a Business Man"; "Remarks of Hon. Daniel A. Reed of New York on the Department of Education"; "Education Has First Claim to the Next Cabinet Seat"; "Great Leaders Favor New Education Bill"; "A Southern Congressman on the Education Bill"; "The New Education Bill"; "Why You Should Support the Education Bill"; "The Bill to Create a Department of Education"; "How Shall We Secure a Department of Education"; "Thomas Jefferson and Public Education." Shades of Jefferson! If the champion of States' rights could see the company he is in, he would surely turn over in his grave. The literature is the last word in the printer's art, and a splendid color scheme prevails. I know a great deal about printing costs, and I would venture the opinion that a great deal of that \$30,118 appropriation is expended in the free distribution of the neat little packages.

There is no doubt in my mind but that the N. E. A. officials are in earnest in this matter. They unquestionably consider it a high duty to work for the passage of the Curtis-Reed bill. They would be indignant if we saw fit to classify them with other active lobbyists in Washington, yet the foregoing exposé of the disposition of their funds justifies the oft-repeated claim that they differ from the employees of the Anti-Saloon League only in the field of their activity. Every agency is employed by the N. E. A. to create sentiment favorable to the passage of the new Education bill. For instance, in the November issue of the *Child Welfare Magazine*, the official publication of the National Congress of Parents and Teachers, we find an editorial by Joy Elmer Morgan dealing with propaganda in the schools. It must be borne in mind that the National Congress of Parents and Teachers boasts some 4,000,000 members, that Mr. Morgan is not only an associate editor of the *Child Welfare Magazine* but is also the editor of the *Journal of the National Education Association*. Mr. Morgan's editorial makes fine reading. He excoriates the power companies for the circulation of propaganda in the schools, claiming that our educational institutions must be kept free from indoctrination for industrial creeds. Then in true American fashion: "The business of the school is not indoctrination, but learning. Propaganda has no place in its sacred precincts. Schools exist to make men free, and their integrity must be preserved in the interest of all the people regardless of creed, race, politics or economic status." Well said. We must agree with every word of it. But why should education, the greatest business in America today, be left solely to the N. E. A. to exploit for any purpose it sees fit? Can Mr. Morgan show that the distribution of the neat little packages carrying propaganda for the Curtis-Reed bill is anything but an attempt at indoctrination? Does he feel

that a Federal Department of Education could keep the schools out of politics? Methinks education would soon be the football of politics, even though the pamphlets in the neat packages contend otherwise.

The leading editorial in the September issue of the *School Review*, a secondary-education journal published by the School of Education of the University of Chicago, deals rather pungently with the whole question of propaganda in the schools. One section is worth quoting:

There is a touch of humor in this situation. If any organization has ever used the methods of propaganda to promote the interests of its members, it is the National Education Association. A paid bureau—the Research Division—has issued statistical compilation after statistical compilation in order to coerce boards of education to increase teachers' salaries. Members of Congressional committees have repeatedly complained at public hearings that they are bombarded by letters favoring a Federal Department of Education on the ground that such a Department will be able to increase salaries for teachers.

So we find the country's leading educational journal taking the N. E. A. to task on its proposed probe. It would seem to me that the N. E. A.'s claim to the role of an impartial investigator is open to challenge at the start. The organization does not undertake the task with clean hands. In order to give any weight to its findings it would have to abandon over night its legislative program. Is this possible or probable? I think that we can find our answer in the increased appropriations for this work granted during the past year. Propaganda in the schools! I wonder if the report presented at the Atlanta meeting in July will make any reference to the distribution of the neat little packages of pamphlets dealing with the Curtis-Reed bill, or the increase between 1922 and 1928 of 120 per cent in the appropriation for the prosecution of its legislative program.

### With Scrip and Staff

PROF. ROBERT MILLIKAN says so many good things that one regrets what looks like an occasional care-free statement.

What was his actual thought, when, in his address to the New York Chamber of Commerce on November 15, he gave, as reported, the following bit of history?

... Copernicus and Kepler and Galileo, whose discoveries for the first time began to cause mankind to glimpse at nature, or a God, whichever you prefer, not of caprice and whim as had been the gods of the ancient world, but, instead, of God who rules through law, a nature which can be counted upon and hence is worth knowing and worth carefully studying. This discovery, which began to be made about 1580, I call the supreme discovery of all the ages, for before any application was ever dreamed of, it began to change the whole philosophical and religious outlook of the race, to effect a spiritual and an intellectual, not a material, revolution.

So that prior to "about 1580," there was no concept in the minds of Christian philosophers of a Divine law governing the world, a Divine plan, a Divine reason. In other words, that the idea of order and of unity in the world—for these concepts necessarily imply a reign of law—was the result of the increase of experimental science in the sixteenth century, and was unknown to an Aquinas, an Albertus Magnus, not to speak of earlier

philosophers. For these, if we are to take Professor Millikan's words as they stand, would not even have had a "glimpse" of a God other than one of "caprice and whim."

HOW far such a belief is from the truth, is shown by Jacques Maritain, writing on "St. Thomas and the Unity of Christian Culture," in *La Vie Intellectuelle* for October, 1928. Far from leading us into a world of arbitrary speculations, the teaching of St. Thomas lays the indispensable foundation for an ordered and unified view of life, without which there can be no reign of law in the moral world, and no proper value placed on the laws that we observe in the physical world. The study of the material world, vast as are its benefits, cannot of itself establish unity and order in human life. Nor can man find unity in subjectivism, that has so dogged the heels of experimental science. As Maritain remarks:

One truth seems to me to take the first place in the entire discussion: man does not find his unity in himself. He finds it outside of himself, above himself. He is lost in wishing to suffice for himself. He will find himself in attaching himself to his first principle, and to the order which transcends his own being. Just as does pure materiality, so pure subjectivity disperses our unity. . . . Objectivity is the first condition of unity.

What we need, then, at the present day, according to Maritain, is to restore to our minds the true values of things, lost to us by positivism and subjectivism. Hence the need of a worldwide study of those values as revealed by the clear vision of St. Thomas Aquinas.

Just this sense of values, wrote Dr. Bernard Iddings Bell over a year ago, is apt to be the fruit of a materialistic college education. Referring to its graduates, he remarked:

They have little or no perception of standards—of truth, beauty, or goodness; they have no goals of purposeful perfection with which to estimate values or by which to gauge achievement. All these things are to them relative—relative not to absolutes but to expediency. Truth means to them little more than a body of observable facts; beauty, conformity to fashion; goodness, doing the things that will make one comfortable or popular.

In the modern world, says Maritain, we find "a deep, an immense need of metaphysics, a great tendency to metaphysics," towards the restoration of the true values of things. Dr. Bell would probably shrink from the word *metaphysics*, but his own expression, "general thought," is not so far different, and he remarks:

Not only is this disparagement of general thought conducive to mediocrity and muddle-headedness in general; it is also hindering the advance of science itself. Such leading figures as Millikan and Lodge and Whitehead and Thomson and Pupin are uttering what is coming to be the general conviction of those who dwell on the scientific Olympus when they say that scientific advance is no longer facilitated by overdevotion to methodological research; that what is necessary now is an interpretation of science, a restatement of philosophy which shall synthesize observable facts. . . .

So we find that Maritain and Millikan do agree after all, viz., on the need of something more than mere experiment in order to get an ordered view of life. Whether Professor Millikan will yet come to see the value of St. Thomas' teaching as the great instrument for obtaining that synthesis that he, too, looks for, remains to be seen. But that he, too, feels the "tendency to metaphysics" is



unquestionable, since in the very address from which we have quoted he showed how all practical discoveries rest on a basis of abstract thought.

I BELIEVE that St. Thomas would have approved particularly one feature of the new monthly review that was begun in October of this year by his brethren and followers in Paris. *La Vie Intellectuelle* ("Intellectual Life"), in which Maritain writes the above-mentioned article, is the size that you can conveniently slip into your coat pocket. If pockets persist, and do not go the way of all kinds of other convenient but not quite orderly things, I believe that the next generation will scorn all magazines that are not of pocket size. Television will have done away with the need of illustrations, and we shall stroll down Main Street with *Columbia* in one pocket and the *Saturday Evening Post* in the other. Small as it is, though, the new review is easily read and conveniently divided into five main departments: Religious Questions; Religion and the State; the Missions; Philosophy and Sciences; and Social Questions. In each division two or three short notes or items of interest, pertaining to that division, follow the leading articles. The new monthly is the successor of the well-known *Nouvelles Religieuses*, a bi-monthly, which expired after its issue of October 1 of this year. The change from a chronicle of contemporary events, such as was the former review, to a magazine for the study of intellectual movements from the Catholic point of view, is significant. Moreover, the growth of other Catholic periodicals dealing with events and documents made the change easier.

Despite its modest appearance, the new review bids fair to play an important part as one of the major organs of Catholic thought in the modern world. *Contemplata aliis tradere*, is the Dominican motto: to sow for all human kind what has been garnered in the quiet granaries of thought. Giving a generous share to lay contributors, the magazine will be a leader in bringing the world of the present day into contact with the life-giving mind of Aquinas.

STILL loth to say goodbye to Maritain, I note his words a little later in the same essay, where he asks us to imagine what the world would be like if Catholics the world over would put aside their internal divisions and their attachments to different schools of thought, in a word, "if they would realize the need of serious intellectual cooperation between Catholics of all nations."

Just this need of cooperation led to the foundation of the Catholic Union of International Studies, which recently held its annual convention at Warsaw, in Poland. The able discussion there of the question of birth control, from the standpoint of American experience of the movement, by Mr. Patrick Ward, of the N. C. W. C., was an excellent example of how the experience and intelligence of one group of Catholics can assist our brethren the world over in solving the problems that confront us in every nation.

The need, too, of more intimate personal collaboration has led also to the establishment of the Catholic Circle at

Geneva, which provides a place of meeting and consultation for the many Catholic workers and visitors who frequent that world center. The following communication, from the Circle itself, tells of its inauguration:

The Circle, which owes its origin to the efforts of, partly the Baron J. D. de Montenach, son of the founder of the Catholic Union of International Studies, partly of Mr. Michael Francis Doyle of Philadelphia, Chairman of the Geneva Institute of International Relations, and of W. M. MacKenzie, K.S.G., Secretary General of the Save the Children International Union, opened its doors some weeks before the Ninth Assembly of the League of Nations. Among its first public functions were receptions for two of the most vigorous spirits of French Catholic life,—M. Jacques Maritain, the philosopher of the Right whose loyalty to the Church against the *Action Française* has worked much good, and M. Marc Sangnier, the democratic champion of peace—a fact which alone established the Circle's superiority to political divisions. A week after the opening of the Assembly, when Geneva had its full complement of diplomats and observers, the formal inauguration of the Catholic Circle took place. . . . Msgr. Seipel, Chancellor of Austria, was guest of honor.

How the Catholic Church is represented at Geneva is seen from the names of other persons prominent at the opening of the Catholic Circle, such as: Mr. O'Sullivan O'Molony (Minorities Section of the League Secretariat), Mlle. Colin (Protection of Women and Children Section), the Princess Gabrielle Radziwill (Information Section), Father Arnou, S.J., Herr Hensler, Msgr. Kaas and Baron Freyberg of the German delegation, Señor Casares y Sanchez from Spain, Signor Cavazzoni from Italy (the embattled opponent of the opium trade), Count Francis Hunyadi from Hungary, Mr. O'Sullivan, Minister of Education of the Irish Free State, Count John de Salis of the delegation of the Government of India, Count Gonzague de Reynold, who is chairman of the Catholic Union of International Studies, etc. At the Solemn High Mass which preceded the opening of the Circle the Catholics of the town were headed by Sir Eric Drummond, Secretary General of the League, and Sr. Quinones de Leon, leader of the Spanish Delegation, who has once more taken his place in the Council. The special preacher was the Dominican, Father Urbano of Spain.

THE radio is giving the sons of St. Dominic still further opportunity to carry on their age-old task of broadcasting the seed of the word of God. They will conduct the history course, given each Monday at 6:45 o'clock by the Paulists' Station WLWL in New York. The course is given in the form of historical biography and is entitled "Great Personages." The list of characters treated of in this course will give the listeners many an original glimpse in the past. Among the topics are: St. Dominic and his effect on popular government; Antoninus, the social reformer; Francis Vittoria, the international lawyer; Dutton, the humanitarian, and Erasmus. Courses of lectures on economics, literature, religion and other subjects, including Father Gillis' famous lectures on "Current Events," (given Tuesday at 7:30 P. M.), are scheduled for this season. Let us hope that no howling static will keep the American people from learning the debt that they owe for our free and representative institutions to the inspired Constitutions and practice of St. Dominic.

THE PILGRIM.

## Literature

### The Story of Jørgensen

JOHN LAFARGE, S.J.

**A**MONG the many tributes paid to the great Danish Catholic writer, the biographer of St. Francis of Assisi, Johannes Jørgensen, on his sixtieth birthday, November 6, 1926, the words of a fellow author, the distinguished Swedish Catholic convert, Msgr. Assarson, of Helsingborg, rang with special force. "The writings of Johannes Jørgensen," said the latter, "have given nourishment to our *Catholic imagination*—something which is of great significance in our Northern country."

Simple as these words are, who of us does not see their force? For here in the United States we too have suffered from that same difficulty, the lack of a Catholic imagination. Solid as is the Faith in our country, that imaginative element which is a sustenance to Faith, an incentive to the works of Faith, has been starved all too grievously. The American imaginative world has too rare, too thin a flavor of Catholicism to satisfy that craving that comes to one who knows what the Faith should mean in sentiment as well as in deed. We suffer from the short rations provided by the Protestant table. With the chilling of sentiment comes all too often the chilling of the spiritual life itself. Hence the welcome that is given to those who help to gather together, from the four corners of our country, the elements, such as they are, of a truly American Catholic imagination.

What such a gift has meant to Danish Catholics was seen in all the tributes paid to Jørgensen then and later. For Denmark is not only overwhelmingly Protestant as compared with our own country, but has also what is not ours, the memory of a time when it was wholly Catholic, and the presence of countless monuments of that age of Faith. "Jørgensen's 'Umbrian Chronicle,'" said one of his admirers, "broke down in one blow the barrier that had enclosed Danish Catholic literature, so that sun and light and air could flow in over the earth." He had brought "Denmark nearer to Rome," and had thereby opened again, before the mind of the common man, the source of the imaginative grandeur of Denmark's Catholic past.

His ability, however, to provide this "Catholic imagination" was the result of having solved, in his own personal experience, the questions to which imagination and sentiment of themselves offer no answer. How he accomplished this is told in his own life story: "The Legend of My Life" (*Mit Livs Legende*). The first volume of this autobiography, entitled simply, "Jørgensen," has been chosen as the November offering of the Catholic Book Club.

In the story of his own life the author does not start from the high sentiment of the settled Catholic mind, but pictures that conflict of feelings which, in his own case, led him from allegiance to time and the things of sense to allegiance to eternity and the things of the spirit. It is the vividness of this conflict, its genuineness, its manliness, its solid foundation in the realities of human psy-

chology and experience, which, I think, ought to make Jørgensen's life story beat up an echo in the mind of many a modern man: the inquirer still drifting in doubt, the believer who is beyond doubt but has not yet found a harmony between his belief and his actual sentiment concerning life.

The conflict on which Jørgensen has laid so sure a finger is native to our modern times. It is the inheritance of the nineteenth century: its romanticism and its doubts. Briefly put: man's imagination feels intense delight in the beauty of the world around him, of nature and of men. Young Jørgensen was intensely alive to this beauty. He sensitively observed and recorded every phase of the beauty of his native Svendborg. Even gray Copenhagen had its charms. His friendships were numerous and intense, and have remained so. On the other hand, there is a bitterness behind the vision of beauty. Disgust and desolation and emptiness within poison all contact with the unattainable world of beauty without. Looking into the minds of our fellow-men, we see them sharing in the same desolation. To quote Sigrid Undset, the Norwegian authoress and convert who had trod, she says, a similar path to that of Jørgensen: "Behind our sorrow at the revelation of our own misery we perceive a perverse vandal-pride over our own tendency to see nothing but desolation."

Both phases of this contradiction are graphically described in the autobiography. It was the attempt to harmonize or reconcile these phases that brought him to the light of Faith. As Sigrid Undset continues:

It was the knowledge of this disharmony which impelled Johannes Jørgensen to go in search of that which I then called a synthesis, as well as I remember. His way led to Rome, where a Fisherman from Galilee had, for nearly two thousand years, preached a Gospel which explained both why the world is so superhumanly beautiful, and why human nature so unceasingly expresses itself in desolation. I followed his account of his journey with somewhat more than a slight interest—for it was Johannes Jørgensen who was writing—but apart from that I had myself traveled to look for the "synthesis" along another road. That road too led to Rome, where the Fisherman bears witness concerning One, who alone can save mankind from its own love of desolation and can reconcile mankind with Him, who made it "very good."

How was this "reconciliation" effected? By the fact which distinguished Jørgensen from thousands of similar sufferers and inquirers, that he *did not rest* in the mere sterile analysis of his own experiences. A mysterious instinct, a certain childlikeness and saneness, turned the young rebel and revolutionary to seek in Italy, and eventually in Assisi, a series of outward experiences—stimulating, purifying, chastening, which gradually opened his eyes to those elementary spiritual truths on which any synthesis, any reconciliation of life's contradictions must be based. He was moreover led to this choice of a new setting for his life, so to speak, by his equally sane and ingenuous choice of friends, the Dutch Catholic painter, Verkade, and the Danish convert from Judaism, Mogens Ballin. It was companionship with Ballin at Assisi that gradually revealed to him the Faith not as a subtle theory, nor an emotion, but as a fact, interpreting all other facts of life.



In the utter simplicity with which Ballin simply accepted the Faith as a child takes his father's gift, Jørgensen had before him the one way out of his perplexity. As he says in his own words:

Verlaine's *Sagesse* completed for Mogens Ballin what "The Imitation of Christ" had begun, for the Bohemian of the Café Voltaire pointed straight to the door of the Catholic Church. . . .

Not a refined "spiritual" Christianity, but a humble stepping into the Church, hat in hand, like a peasant going into a cathedral. And there in the old cathedral, over there beneath the glass mosaics of the flaming windows—there is the confessional, the simple, truthful, quiet refuge of the penitent confessing his sins, with the cold, perforated brass lattice, but behind the lattice a warm and living heart.

And again:

This is the old simple way of becoming a Christian. In this way the Vikings became Catholics—they *took hold of the Faith* (as you take hold of a slate that is handed to you). Take hold of the Faith, keep the Faith, be steadfast in the Faith, die in the Faith, obtain the reward of faith; there was not more, there is not more this very day; a peasant and a child can understand it.

But for Jørgensen the step was not so easy. There was a long and violent swinging of the pendulum. The fact of his accountability to God, the sense of sin, and bitter sorrow therefor, the need of Divine grace, and of prayer wherewith to obtain it, he grasped with amazing clearness, and "with this dawning consciousness of sin there is dawning hope of pardon, of new life." He quotes from his diary:

"I sit on a grassy slope in the woods. In front of me the bushes have newly come into leaf, their light-colored foliage sways gently in the wind. Humble-bees are droning, the soft wind is sighing, shadows of foliage flicker lightly, in delicate play, over the brown background. The thrush is singing—it is light and cool about me—ah God! dared I but hope for reinstatement, for a second spring!"

The very beauty of nature breathed deadeningly of skepticism. Against his newer friends he balanced his old acquaintance Stuckenberg, the esthetic pantheist, who saw in all belief only a "preaching of yourself." Temptation thrust at him wantonly even from behind the demure walls of Assisi. Yet it was promptly pushed aside. Endless questionings on history, apologetics, scripture, were argued out with an Italian theologian, all to little purpose. The constant scrutiny of religion "from the outside" only added to his confusion. The pendulum continued to swing, yet in an ever lessening arc; till finally, after he had passed through the whole cycle of a convert's quest, it rested in the simple faith in which Verkade and Ballin had preceded him, in which an always increasing number of his fellow Northmen have ever since been following him.

As in so many other instances, it was the simple, the supernatural, that brought him at last to the right turn in the road: the recital of the "Hail Mary" at the October devotions at La Rocca, the reading of the English *Messenger of the Sacred Heart*:

There I found the words, which were to make a deeper impression on me in English than in any other language, and which became decisive for me: *In the building up of the spiritual edifice to the honor and glory of God, my soul must meekly rest in everything on God with an utter distrust of itself and unbounded confidence in Him.*

These words, written in Wimbledon by an unknown English priest, struck home in me. *Utter distrust of myself.* It was my very confidence in myself that had constantly led me astray, and my thinking that with my small powers of reason I should be able to empty the ocean of eternity! I had wanted to build outside the good foundation of humility.

The life built on that foundation is the greatest of all the author's works. Jørgensen anxiously refusing a hot cup of tea on a cold winter morning in order to receive Holy Communion at Mass (and adopting the quite impracticable ruse of pouring the tea, in the hostess' absence, into a handy flower pot), is greater than Jørgensen the poet, critic and biographer.

To him, Henry Carton de Wiart, the Belgian statesman, applied the words of Pascal: "We thought we would only find an author, but we found a man." And Lars Eskeland, the Norwegian scholar and educator, his contemporary in years, but thirty years his junior in the Church, echoed the same thought: "Johannes Jørgensen is as great as a man as he is great as an author. And that is the best of all."

## REVIEWS

**James the Second.** By HILAIRE BELLOC. Philadelphia: J. B. Lippincott Company. \$4.00.

In many details, the late presidential campaign in the United States bears striking resemblance to the politico-religious intrigues that resulted in ousting James II from the triple kingship of England, Ireland and Scotland. While James the Protestant was tolerable, James the Catholic was regarded as an offense and a malignity, not so much by the majority of the people which had in reality retained something of its Catholic tradition, but by that very active, very unscrupulous and most powerful minority that rules the majority by loud-speaking and foul-whispering. James had faults of character, it is true, but they were far less serious than those of most kings who were permitted to live and die peacefully on the throne of England. His faults, moreover, were rather limitations. From the kingly point of view, James failed most egregiously because he could not lie, because he could not recognize unscrupulous insincerity in others, and because he could not meet conspiracy by stratagem. Other kings have survived with limitations greater than these. But James reigned at a time when England was in quiet, but none the less dangerous, turmoil: government was in flux; social, economic and commercial conditions were being revolutionized; and religion was explosive. As heir apparent to the throne, James was imprudently honest enough to declare his conversion to Popery; the political bigots responded at once by the Test Act, and later by the exile engineered by William of Orange. James became a confessor of the Faith, and a martyr. In 1679, James wrote: "If occasion were, I hope that God would give me grace to suffer death for the true Catholic religion, as well as banishment." He had the occasion and the grace, nine years later, to suffer exile for his religion. A few hours before he died, he told the young Prince of Wales, his son, "Keep the Faith against all things and all men." He might truthfully have added, "As I have done." In contrast to the Protestant bigotry, it should be noted that the Catholic James was the first English King to sponsor an edict of religious tolerance when, in 1687, he established the equality of all before the law, irrespective of creed, through the Declaration of Indulgence. James was an intense patriot, one who loved England as few kings have. He was the father of the British navy. He was an honest and an upright man. But his people repudiated him and English historians have maligned him conscientiously. Mr. Belloc has removed the mud that was flung upon him. In this he has reversed, as he has done in so many other instances, the verdict of a false historical tradition. He has written a brilliant, provocative and powerful biography of a great Catholic gentleman.

F. X. T.

**The Art of Thinking.** By ERNEST DIMNET. New York: Simon and Schuster. \$2.50.

This is not a treatise on logic, but a popular, stimulating presentation of the psychological factors of creative thought. It is a handbook of self-help in constructive thinking, if you will; but as different from the average mechanical treatise on methodology as its witty, versatile author, well known as a lecturer, writer, and preacher, differs from the grubbier who bores collegians with pedantic instructions on how to read and how to take notes. Abbé Dimnet has the courage to face these questions, and to answer them, too; but in a liberal way that does not make them the be-all of the intellectual life. He is chiefly concerned with the graver obstacles and more important helps to original, creative thought, the factors in education and social life that can lead either to a cramping sense of inferiority or to the attitude of mental alertness and controlled attention that marks the successful thinker. This serious theme is treated with a light, effective touch. Epigram and anecdote prevent the hortatory tone from obtruding itself, and snatches of chatty conversation with the reader help to strengthen the impression which the whole tenor of the book creates, that one is not so much reading the printed word as visiting with a scholar of charm and distinction. It is the personal inspiration of the author that contributes to the effectiveness of the work as much as the sane common sense of his ideas.

C. I. D.

**God? Or Lucifer?** By CECIL DOYLE. Boston: Stratford Company. \$5.00.

This volume is not without merit, though spoiled, unfortunately, because the author failed to have his manuscript authoritatively revised. As it stands, exception will be taken to not a few passages, though these might easily have been improved and the book rendered a really worthy contribution to Catholic apologetics. It is a layman's attempt to present his theological views in a simple, straightforward, popular and untechnical style. Though on fundamentals he is generally not awry, quite frequently he expresses himself on points of doctrine most infelicitously, while his personal speculations often lack warrant in both Scripture or tradition. Mr. Doyle essays to tell the story of the age-old struggle between right and wrong, good and evil. It begins with the rebellion among the angelic hosts and continues through the conflict that the fallen angels have waged ever since against the Creator, especially with mankind, made to His image. The book is an apology for the Christian religion and includes much sacred and profane learning, showing that its author has read widely and thought seriously. The dogmatic and historical passages are not uncommonly followed by practical and moral reflections. Yet it contains, as was noted, serious mistakes. It is inaccurate, for example, to state that only man has a "soul"; that birth control is murder; that the soul of Christ existed from all eternity; that the Immaculate Conception was absolutely necessary; that the soul of Mary is the highest manifestation of God's creative power; that the Pope would be deposed were he to abuse his office by attempting to grant a divorce; etc. Nevertheless, at a time when there is so much religious indifference and misunderstanding of Christianity, and even less thought of the hereafter whose eternal happiness or woe the author very significantly stresses, the earnest lay inquirer will find much in the volume, bulky though it is, to provoke him to profitable thought.

W. I. L.

**Walks and Talks about Old Philadelphia.** By GEORGE BARTON. Philadelphia: The Peter Reilly Company.

**New Yorkers: From Stuyvesant to Roosevelt.** By ALBERT ULMANN. New York: Chaucer Head Book Shop.

Few know old Philadelphia better than Mr. Barton, and fewer have the gift of telling, in such an entertaining way, about its historic spots, and the distinguished men and women whose careers make them even more interesting. Here he offers a sort of supplement to the previously published "Little Journeys" that met with so cordial a welcome. There are thirty separate chapters in this new series of journeys. Of course the Catholic features are

not neglected. Incidentally it must make the author's old friend Martin Griffin squirm in his hallowed grave to find the Betsy Ross flag myth included in the symposium—even with the saving clause that it "has been disputed and probably will be until the end of time." Mr. Ulmann, who has long been equally zealous in preserving the memories of old New York, sketches thirteen men and happenings that have influenced the history of New York from the earliest days of the Dutch regime to the complex life of the modern metropolis. A sympathetic memoir of Governor Thomas Dongan is notable for its timely reference to the religious toleration that characterized his administration. The legend on the tablet the Knights of Columbus affixed to the portico of old St. Peter's Church, Barclay Street, New York, in 1911, and which epitomizes Dongan's career, is quoted in full.

T. F. M.

## BOOKS AND AUTHORS

**Guidebooks and Indices.**—Edwin Robert Petre, author of "When You Go to Europe" in preparing "Shrines of the Great in Europe" (Funk and Wagnalls. \$2.00) offers a guidebook for places made interesting for the tourist because of their associations with famous artists, litterateurs, scientists, philosophers, and others. More than 2,000 of these figure in the index. Though no pretense is made at chronicling all famous personages, there are omissions that readers will lawfully speculate about. Hegel and Kant, Scotus and Aristotle, and Averroes are listed, but strangely neither Thomas Aquinas nor Suarez. Von Ranke appears but nothing is said of von Pastor. There are many Humanists chronicled but none of the Humanist Popes. St. Francis of Assisi is noted as the founder of the Franciscans, though the founders of none of the other great Religious Orders are mentioned, notwithstanding some of them seem to fit into the divisions of the author. Perhaps the chief recommendation of the volume is its arrangement for quick and handy reference, since the arrangement is not only geographical but also personal.

A ready reference manual furnishing brief but important data regarding persons, places, and events which figure in the life of Napoleon has been edited by Ivar L. Sjöström under the title "Handbook of Napoleon Bonaparte" (Dorrance. \$1.50). Students of the life of the distinguished Corsican will find it, while not exhaustive, affording a handy check-list about Napoleonic activities. A chronological outline of the principal events in the Emperor's meteoric career and several descriptions of his person left by actual observers, precedes the catalogue of the people and places with whom the handbook is mainly concerned.

"Presidential Shrines" (Christopher Publishing House. \$3.00) is a volume which William Judson Hampton has compiled to inform visitors of points of interest around which hallowed national memories cluster, and to stimulate patriotic devotion. It sketches the birth places and burial places of our Presidents from Washington to Coolidge. The narrative is simple, with no attempt at literary embellishment.

"Thought."—The issue of *Thought* for December, 1928, begins with an article that is of far-reaching importance at the present moment. "This Anti-Catholic Madness" is a scholarly analysis by Samuel K. Wilson, S.J. of "the periodic outbreaks of anti-Catholic bigotry in America." "Religious Needs of the High-School Girl" presents the result of research work done through questionnaires by Ellamay Horan. A striking instance of the popularization of difficult concepts is disclosed by H. V. Gill, S.J., in his article "Physics and Metaphysics." Aloysius Horn reviews the history of the pictured story of the Nativity in "Bethlehem's Babe in Archaic Art." With clarity and lucidity A. F. Frumveller, S.J. discusses "Continuity as an Argument in Science." The well-known Greek scholar, Stephen J. Brown, S.J. writes on "The Homeric Simile." Moorhouse F. X. Millar, S.J. brings from his research studies in the origins of present-day political thought a well-defined position on "Stoicism and Modern Thought." "Wilfrid Meynell" is a delightfully written appreciation of the veteran English Catholic writer by Cameron Rogers.



**Devotional Manuals.**—Admirers of the saintly Irish war chaplain, Father William Doyle, S.J., will welcome a new impression of the edifying extracts from his letters, diaries, and retreat notes compiled by his biographer Alfred O'Rahilly (Longmans, Green. \$1.35) under the title "A Year's Thoughts." For each day some little spiritual thought is offered to meditate upon. To make possible easy reference to the principal topics around which the thoughts revolve a useful index is provided. Father Doyle's remarks are always fresh, stimulating, and practical.

Clients of Our Lady (and what Catholic is not one?) will enjoy the devotional translation Dom Ernest Graf, O.S.B., has made of the "Revelations and Prayers of St. Bridget of Sweden" (London: Burns and Oates). The little volume is the famous "Sermo Angelicus" or angelic discourse concerning the excellencies of the Virgin Mary, as presumably revealed to the fourteenth-century mystic so famous for the part she played in the return of the Popes from Avignon. It is less a new revelation of Our Lady than a vivid presentation of facts, with which the Saint and all Catholics are ordinarily familiar from Holy Writ and the teaching of the Church. The revelations are presented in the form of three readings for each day of the week made to correspond to the three lessons of the Office. The translator very prudently warns readers that in reading private revelations account must be taken of the period in which the seer lived and his or her mental outlook.

**Social Studies.**—Constantine Panunzio in "Immigration Crossroads" (Macmillan. \$2.50) gives a frank criticism of the policy of the United States in regard to immigration from the immigrant's point of view. An immigrant himself, Mr. Panunzio has spent many years in studying the complex problems arising from the migration of nations. The results of his work are interestingly presented. He traces the history of immigration in this country and the genesis of present-day attitudes. The weaknesses and objectionable features of recent legislation are clearly indicated. Mr. Panunzio by no means advocates unrestricted immigration but maintains that the subject should be considered from an international viewpoint and that exclusion be not based on mere nationality but on sound tests, possibly, intelligence and property qualifications. A consideration of the distribution and Americanization problems rounds off a careful study of the past, present and possible future of immigration in the United States.

Professor Emory S. Bogardus in "Immigration and Race Attitudes" (Heath) offers an interesting study of the important question of race relationships. The work is an analysis of race attitudes on a basis of objective data and real human experience collected in extensive surveys. In the light of these facts the author deduces principles regarding the causes, consequences and cures of racial complexes, stereotypes and antipathies, and changes in racial attitudes. No more than a tentative value is claimed for the conclusions drawn from these statistical summaries. A special feature of the work is its approach to the involved race-attitude problem through the case method. In his concluding chapters Professor Bogardus stresses the value of education as the "culminating phase of immigration and race attitudes," and the effectiveness of social service and constructive example in citizenship as the proper solution of race problems.

"Building the City of God" (Morehouse) is a discussion book on social service by Harold Holt, Assistant Executive Secretary of the Christian Social Service Council of the Protestant Episcopal Church. It has as its purpose to review some of the major fields of social service, and give some knowledge of the scope of each and the problems dealt with. In the analysis of the problems affecting the family, the community, industry and commerce, the author places great stress on the basic Christian attitude. He believes that only by developing the Christian viewpoint in social relationships and placing the proper Christian emphasis on social values will a suitable economic and political form be established for realizing these values and attitudes. This small but excellent book is designed for use in summer schools or during the Church school year and is supplemented with cases and questions for discussions. "Training of Social Workers" (University of North Carolina Press. \$2.00), was undertaken by the author, Sydnor H. Walker,

who is neither a social worker nor an instructor of social workers, on the supposition that the perspective gained from an outside point of view might balance these deficiencies. The book is intended to be thought-provocative and frankly offers no solution of the questions raised. Miss Walker discusses the bases, characteristics, motives and objectives of social service, and the needs and difficulties of workers in that field. She stresses the necessity of increasing the social-worker's wage, and points to the scarcity of men co-laborers in a profession admittedly feminized. Aside from passing innuendoes that suggest the writer's approval of federalized education, sterilization of the unfit and the doctrine that crime is a disease, the book is ethically sound. The extensive bibliography gives scant recognition to standard Catholic works.

**The Romance of Travel.**—The fast disappearing "Age of Sail," the joys and glories, the adventures and madneses thereof, form the topic of "John Cameron's Odyssey," (Macmillan. \$4.50). This hardy habitant of the waves was born in Scotland. Shipping at sea at the age of seventeen, he was to begin before the mast that career of rough, ready living, storm, dangers, wrecks, privations, and sudden death, which did not cease until he cast anchor thirty years later as captain in Kobe harbor. Like that prince of wanderers, whom the prince of bards has so skillfully delineated, John Cameron made the world his home. His Odyssey takes us roving from the East to the West, down to Australia and the Americas, to Honolulu, picturing people and manners wherever he traveled. He seemed at ease alike with saints and sinners, white men and cannibals, judges and murderers. It is a matter of regret that Captain John Cameron himself did not live to see his manuscript in print. But his transcriber, Andrew Farrell, has done a noble and faithful task; there is keen enjoyment to be found in this running narrative of a sailor's life on ship and on shore, which brings with it the lash of the gale and the swirl of the waves, as they sounded to the sailor boy who rose to be a captain of the sea.

When one's own feet cannot tread a foreign strand, there is always the pleasure to be derived from the written accounts of the exploits of others. Norman J. Davidson sets out to record such exploits in "The Romance of Modern Travel," (Lippincott. \$3.00). The author has carefully, even technically, essayed to bring us the allurements of strange lands and dangerous lives by taking the accounts of ten different explorations into hidden fastnesses of the globe. Whale-hunting heads the list; and then come the ice-bound shores of Laborador; the primitive barbarism of the savage tribes of the Paraguayan Chaco; a tramp across the Sahara from Timbuctu to Algiers. The haunts of slavery in Central Africa are next visited, with their scenes of tortured humanity; there is big game hunting in the jungle; and the vista changes to that little-known island of Madagascar, with its interesting crocodile ordeal, reminiscent of the old Teutonic test. The pygmies who make an existence amid the perpetual rains of New Guinea claim attention; there is the home of the radiant bird of paradise; and the volume concludes with some thrilling contacts with the treacherous tribes of Oceania. The mind at least can follow the path of this most interesting journey, if the feet cannot.

New York has now been added to the *de luxe* series of descriptive books being issued by Wallace Nutting. "New York Beautiful" (Dodd, Mead. \$5.00) is on a par with the other volumes in the technical perfection of its photographs and their reproduction. It is in some ways superior to the other volumes, in that New York has such an abundance of surpassing scenery of which to boast. Mr. Nutting limits his pictures to rural life, thus excluding New York, and the other notable cities of the State. He has also left out Long Island, since that is worthy of a separate book. If fault must be found with the photographs, it is that the close-ups of roads, trees, etc., take up the space that might have been devoted to panoramas, wide views and the like, a type of photography in which Mr. Nutting excels, and a type, also, that abounds especially in New York. The pictures are superb, but the text is not at all in keeping with them.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Catholic Youth to the Fore

To the Editor of AMERICA:

On November 14 I read three significant articles: your encouraging tribute to the young people of the "Religious Conference at Loyola" who adopted a resolution in favor of total abstinence, that splendid account of the devotion of "Belgian Youth for Christ the King" (both in the issue of AMERICA for November 17), and a rather long item in the Chicago *Daily News*, entitled "Youth Movement Is German Power—Curbs Drink among the Students and Leads to Other Reforms." In the body of the last-named article, where specific mention is made of Catholic student organizations, occurs the passage: "Abstention from alcohol and tobacco—tenet of the youth movement—really broke the barbarous drinking habit."

In three vastly different countries, then, we see how students, laying aside their playthings, interest themselves in what should be the serious concern of grownups. They find it more satisfying to tackle problems of the nation than to tackle an opposing athletic team, to fight a real enemy than to stage a sham battle.

It is heartening to see that AMERICA is supporting these young people in their enthusiastic endeavors. We of the older generation in our negative passivity are inclined to shrug our shoulders at the exhibition of youthful enthusiasm and to paralyze them with our "prudence," a euphemism for sluggishness and cowardice.

I hope that the fine example set by AMERICA will be followed by other publications and that their readers, especially those in responsible educational positions, will take their cue from the editors.

Perhaps then rivalry will develop among our Catholic schools in the things for which they were built, for which mothers and fathers have given their sons and daughters, for which the Faithful give so generously of their wealth and devotion.

Chicago.

J. LEIDEN.

To the Editor of AMERICA:

What is it they say of the college youth of today? He is irreligious, even atheistic, careless in his manners, indifferent in respect to women, and in general—not so good.

On the First Friday, about a quarter to eight in the morning, one of the priests in our Cathedral asked some boys to vacate the front pews in the middle aisle. These seats were soon occupied by fifty big, husky chaps; young and a delight to the eye.

Word was passed down the line that the priest was in the first "box" on the right and, unshamed, a few arose and went to confession. . . . At Communion time all of the men received.

On leaving the church we saw three busses with "Notre Dame" pennants on them.

This was a football team, visiting in a distant city, away from restraining influence; a team from the university that published one of the most beautiful pamphlets on the Blessed Sacrament, written by undergraduates.

What do they say of college men today?

Philadelphia.

LEO PAUL McCLOSKEY.

### More Kearny Genealogy

To the Editor of AMERICA:

I have read with some interest the letter of Thomas Kearny which appeared in the issue of AMERICA for November 17. He is proud of his family history, and with good reason, at least as far as national affairs are concerned. . . .

Since he takes a pardonable pride in the genealogy of the Kearny family, I hope he will not be surprised, nor deem it unkind if I prove to him from indisputable Celtic authority, that his family is far more illustrious than he considers it to be; that he can point to an escutcheon whose armorial bearings in Church and State blazoned for centuries before the Anglican Church came into existence.

He says he is a descendant of an Irish emigrant by the name of Michael Kearny. This family belongs to the Dalcasians, a powerful clan which ruled in Ireland before the time of St. Patrick, and became not only adherents of the Catholic Church in the conversion of the nation, but staunch defenders of the Faith also; for from the very beginning they were an ecclesiastical family, and were *erenachs* of Derry. It was here that St. Columba founded one of his most famous homes of learning and culture. To be an *erenach* was to be the protector and defender of the Church property and lands, a position of signal honor conferred only on the most powerful and illustrious Catholic families. The Kearnys fought with Brian Boru on Good Friday, 1014, for Faith and fatherland in the battle of Clontarf; in later times they rose to a high position at Cashel, County Tipperary, and a branch of the family of the Ui Fiachrach in County Mayo held extensive possessions in the parishes of Moynulla and Balla in that county. During all this time and until now, the family was beyond all things else predominantly Catholic. If, therefore, Michael Kearny, the Irish emigrant, was not a Catholic when he landed in the United States, we must arrive at the unpleasant conclusion that by every reason under heaven he ought to have been one. . . .

As to the spelling of the name. There are a great many names in Ireland and in the United States and elsewhere of the descendants of the Celt, which are not spelled as the original name was. They are corruptions of the name. The name Kearny is a case in point. This name in the Celtic language . . . means "victorious." The anglicized form of this word is "O'Kearney." The corruptions of the name are as follows: O'Carney, Carney, Kearney, Kearny, Kerny, and a few others. . . .

This is the true historic lineage of the Kearny family. It is a credit to any man of the name, and he may point to it with pride. Few if any in the annals of Irish history are more renowned. It has been in the past and is today, thank God, remarkable for its tenacity to the Catholic Faith, and for its love of country whether at home or abroad.

I congratulate Mr. Kearny on his return to the household of the Faith. It is the most precious treasure he possesses. It is his priceless heritage. He surely must be deeply grateful to Divine Providence for this inestimable gift; for while the pomp and panoply of worldly greatness will fade away with the march of time, his Faith and all that it means will last forever.

Mason City, Ia.

P. S. O'CONNOR.

To the Editor of AMERICA:

. . . I have before me the notes . . . from the "History of St. Peter's Church, Perth Amboy, N. J.," by Jones, which show that "the descendants of Lionel Brittin through his daughter, Mrs. Philip Kearny, were numerous . . . Some . . . are the families of Wharton, Lloyd, Morris, Drexel, Willing, Dahlgren, Devereux, and Astor, in the United States. . . ."

I am not fully informed as to the religion of a number of Colonel Brittin's descendants but a branch of the Devereux . . . the Dahlgren . . . and Schuyler Warren families are Catholic. . . .

Brooklyn, N. Y.

W. T. PURCELL.

### Erratum

By a typographical error, some of the early copies of the issue of AMERICA for November 24 carried the signature of Thomas O'Hagan after a communication asking for documents and information about the late Samuel L. Clemens. The correct signature should have been Cyril Clemens. Mr. Cyril Clemens' address is: 1180 College Avenue, Mayfield, Calif.

### Christmas Cards

To the Editor of AMERICA:

This year's drive to commercialize the Christian feast of Christmas is already on. It is to exceed all other drives. . . . The so-called Christmas cards for this year are already on sale. From them all reference to Our Divine Lord has been carefully excluded.

Are Catholics to be so cowardly as to buy these cards or to aid in this great drive further to commercialize Christmas? . . .

New York.

DANIEL McFEELEY.